

DOUGLASS' MONTHLY.

"OPEN THY MOUTH FOR THE DUMB, IN THE CAUSE OF ALL SUCH AS ARE APPOINTED TO DESTRUCTION; OPEN THY MOUTH, JUDGE RIGHTEOUSLY, AND PLEAD THE CAUSE OF THE POOR AND NEEDY."—1st Eccl. xxxi. 8, 9.

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CELEBRATION OF THE TWENTY-FIRST ANNIVERSARY OF WEST INDIA EMANCIPATION AT GENEVA.

About three thousand souls met at Geneva on Monday last to celebrate the greatest event in the annals of modern philanthropy—the complete emancipation of *eight hundred thousand slaves* from galling bondage. The day, as a whole, was among the finest of the season for the celebration, neither too warm nor too cool, but of that balmy all-satisfying character which leaves nothing to be desired. A somewhat emphatic shower in the afternoon, coming perhaps about thirty minutes too soon, depriving the eager listening multitude of the conclusion of a masterly oration by Rev. GEORGE B. CHEEVER, and doing some small damage to the appearance of sundry otherwise showy dresses, bonnets, &c., is all that excited a murmur as to the good conduct of the weather.—The celebration was one of the most successful ever held in Western New York, and was truly grateful and refreshing to our spirits. The village of Geneva, one of the most beautiful in point of location in the State of New York, presented a scene of life and gladness which must have contrasted finely with its ordinary appearance. The ringing of bells, firing of guns, and the sound of music with the gay, fluttering throngs which arrived by every train, gave proof of the general joy. The great

good nature and boisterous merriment of the colored people, as they passed to and fro, or stood in groups about the streets, shaking hands, laughing and talking, though at times not over regardful of good taste, seemed to awaken in the white people a good deal of mirth, but it was mirth without malice. The little extravagances into which a few of our people are apt to fall on such occasions, are much more painful to the judicious among ourselves than to the white people who may witness them. To many of us the first of August is like the white man's 4th of Ju'y—a day of freedom from ordinary restraints, when every man may seek his happiness in his own way, and without any very marked concern for the ordinary rules of decorum. There were a few at Geneva who carried this 4th of Julyism a little too far, but they were the exceptions. The masses conducted themselves with propriety as well as freedom.

The celebration proper took place in the beautiful grove in front of the Geneva Water Cure Establishment, one of the fine porticos of the building being kindly granted the committee of arrangements for the convenience of officers, orators and singers, in attendance.—The grove wore an animated and deeply interesting appearance when the meeting was called to order. We have seldom looked upon a more intelligent concourse. They scarcely needed the soul-stirring music, which they had in abundance, both vocal and instrumental, to kindle enthusiasm. It was already kindled. The deep green foliage, alternately brightened and deepened by sunlight and cloud, added much to the freshness and beauty of the scene. Here several anti-slavery songs were sung by a company of colored minstrels of Geneva, and by GEORGE W. CLARK of Rochester. A prayer was offered by Rev. Mr. PLUMB, the Methodist minister, after which J. AUGUSTUS JEFFREY, Esq., read the Act of British Emancipation. The document was read in a clear, unfaltering voice, and with much spirit and emphasis. Speeches by FREDERICK DOUGLASS, and by Rev. GEORGE B. CHEEVER, concluded the ceremonies in the grove.

The speech of Dr. CHEEVER was, like all his other great efforts on this subject, a most powerful and masterly vindication of human rights, a scathing, killing exposure of the absurdities, sophistries, wickednesses and abominations of slavery. It was this, and something more. It flashed upon us, as if with a light from heaven, the utter futility of seeking one thing by professing another, and professing one thing while seeking another. The non-extension of slavery was shown to be no reliable substitute for a direct demand for the abolition of slavery. The argument here was based upon the absolute verity of things, and was overwhelming against the dodges, and doctrines of expediency, and the crafty counsels of political diplomacy. The speech was listened to with fixed attention, and many insisted upon his going on, although they were

standing in a drenching shower during the latter part of its delivery. Reluctantly the crowd, after being together about three hours, most of them standing the while, separated. Every body seemed to regret the early close of the speaking, and many insisted that the proceedings should be concluded in some church or hall in the village. The lateness of the hour, the confusion occasioned by the rain, and perhaps the notice that a sumptuous dinner was prepared and waiting for the hungry ones at Linder Hall, had something to do with the failure to complete the speaking part of our celebration.

The celebration at Geneva, while it met with much kindness and cordiality from the Water Cure Establishment, and the citizens generally, met at the hands of the pro-slavery Presbyterian church of that place a piece of flagrant inhospitality and characteristic meanness. We say characteristic meanness, because every demonstration in favor of slavery and negro hate, is in harmony with the Christian religion as held and practiced by the American people. An American church in good and regular standing, keeping up stated preaching, and attending with the greatest care to the outward forms of religion, only acts in keeping with its piety when it marks with contempt the cause of the poor and the needy. To act out of its true recognized character, it must open its doors to the abolition cause, and do away with its contempt for negroes. But to the fact's:

The committee of arrangements for the celebration, anticipating inclement weather, and fearing they might not be able to assemble in the grove, had applied for the use of the Presbyterian church, in case of rain. Accordingly, on Sunday, notice was given from the Presbyterian church that the speaking on the occasion of the celebration would take place in that house, should the weather prove unfavorable to holding the meeting in the grove. This was Sunday. Monday morning, however, the trustees, seeing that we should probably have rain, met and voted that it was 'inexpedient' to grant the use of the house for the celebration. This was a double wrong. It was wrong—nay, an insult to Dr. CHEEVER, a minister of the gospel, thus to slam the door in his face. It was a far greater wrong thus to bolt their doors against the cause of freedom and humanity. Very much to the annoyance of some of our audience, we took occasion, in our humble speech, to characterize the conduct of the Presbyterian church in a manner befitting its enormity. We had, rather join the Water Cure to save our body, than such a church to save our soul!

A NAUGHTY BOY.—Joseph M. Wright of St. Louis, bought a stout negro last week, and was taking him to his home in a carriage, when, on arriving near the village of Rochester, the black, who had stolen a revolver from his pocket, watched a favorable opportunity, and shot his new master through the head.—The horse then walked to a house near by.—The negro made his escape.

PROGRESS OF SLAVERY.

The friends of Emancipation in the United States have often cheered their spirits by dwelling upon the evidence of the progress of anti-slavery sentiments in the country. This is well. Reformers are human, and though capable of walking by faith, they naturally prefer to walk by sight. It is true that visible evidences of progress are sometimes deceptive; but upon the whole, men rely more firmly upon them, than upon what may turn out to be substantial progress, or may also turn out to be but the illusions of hope. To the strong eye of faith there is no darkness, no difficulties, no defeat, but the whole heavens are bathed in the golden light of victory. By this light we see the 'heathen rage and the people imagine a vain thing'; we see the devices of the wicked confounded and brought to naught; we see the slave freed from his master, and all the powers of oppression broken and scattered. This is the true light, the true inspiration of the reformer. It has its foundation in the divinity of TRUTH, JUSTICE, and LOVE—a divine, and therefore an eternal foundation against which not all the powers of sin and darkness can prevail. They who stand here, are delivered from the bondage of fear and the power of discouragement. Their objects, aims, and ends may be postponed, but never entirely defeated; and however unpromising the visible prospect, however dark the cloud, they see the complacent image of divinity, leading them on to ultimate victory. Of such faith as this the anti-slavery forces in America stand much in need just now. In the early days of the anti-slavery movement, when mobs were abundant, when rotten eggs and brick-bats were slavery's best arguments, there was faith in truth, faith in humanity, faith in the divineness and power of love. In the strength of this faith, the land was rocked from end to end, and the whole conclave of men-stealers were alarmed beyond measure and beyond pacification.

Very marked is the change and glaring is the contrast now presented. After a twenty year's conflict, the slaveholders are coolly estimating the value of their victories and celebrating themselves upon their security. Among the coolest and most devilish specimens of this complacency is that furnished in the recent valedictory speech of Mr. STEPHENS of Ga. He rejoices in the fact that *slavery* is stronger than it was sixteen years ago; cites the DRED SCOTT decision, anticipates five new slave States from Texas, revels in the abandonment of the slavery limitation doctrine of RUFUS KING and the WILMOT Proviso, and goes for the re-opening of the slave-trade with all its horrors. 'Negro slavery,' says Mr. STEPHENS, 'is but in its infancy; it is a mere problem of our Government. Our fathers did not understand it. I grant that all the public men of the South were once against it; but they did not understand it. * * * The problem is yet unsolved. Ours is not only the best, but the only Government founded upon the principles of nature. Aristotles, and other ancient philosophers, had failed in their theories of Government. * * * All Government comes from the Creator. Statesmen never looked to the principles of graduation, but our Government is the only one founded on it; and our policy, and our institutions, and African slavery are founded on it. It is not for us to inquire into the great mysteries

'of nature, and it is most foolish to attempt to make things better than God made them.'

In these diabolical statements and avowals we have the marrow of a speech which has been cited as expressing the cool and thoughtful conclusions of the leading minds of the slaveholding States. They let us into the sources of Southern repose, the tranquillity of tyrants, and are valuable as showing the progress of slavery. It will be seen that while Mr. STEPHENS refers with satisfaction to the DRED SCOTT decision, he admits the grounds of that decision to be false. All that gives that decision an air of plausibility is, that the founders of the Government were believers in the innocence of slavery, that negroes had no rights. But Mr. STEPHENS denies the existence of this sentiment, and admits that at the beginning of the Government, the public men of the South were against slavery, and he excuses their opposition on the score of their ignorance of the character of the system.

It may be remarked in passing, that what is constantly denied by certain anti-slavery speakers and presses of the country, as to the state of public sentiment at the South on this subject, is now freely confessed by Mr. STEPHENS as being but the simple truth. The public men of the South, and of the whole country, were against slavery in the earlier days of the Republic. And yet the contrary is everywhere assumed, and we are called upon at the North to be of the same mind of our fathers in dealing with the question of slavery. Mr. STEPHENS is more honest than the DRED SCOTT decision—more honest in this particular than his Northern Democratic allies, and truer to history than our Garrisonian Abolitionists—all of whom insist that the vital element of the American Union was slavery—Impossible is it to disguise the fact that slavery has made great progress, and has riveted itself more firmly in the Southern mind and heart, since the founding of the American Government. The whole moral atmosphere of the South has undergone a decided change for the worse.

'Negro slavery,' says man-stealer STEPHENS, is but in its infancy, (quite an aged infant, it being more than three hundred years old,) and according to him it is yet to astonish an admiring world by its marvelous benefits. He does not say that *slavery* itself is in its infancy, for, like murder and other terrible crimes, it has afflicted and cursed mankind in all ages. It is not peculiar to the negro. All nations have had a taste of its bitter and poisonous fruits. Even the proud Saxon, who wields the bloody lash over the back of his black brother, has himself worn the fetter and the chain, and trembled at the voice of his Norman master. Mr. STEPHENS seems to be very religious as well as philosophical. He is a theologian as well as a statesman, and models the latter after the pattern of the former. In having a slaveholding God, he is not singular. The God of a proud and selfish tyrant, will be proud, selfish and tyrannical, the reflection, the image of a tyrant's own baseness. His appeal to the wisdom of such a God awakens no more reverent awe in us, than a like appeal to an ugly image in the jungles of Africa.

The grand defense of slavery in the South and in the North is the alleged inferiority of the negro. There was a time when such inferiority, granting that any such exists, would in

the light of Christian ethics constitute an argument for kindness, charity, and for efforts directed to improve and strengthen the inferior race; but now, in our degeneracy, we see in the weakness of the negro our best apology for robbing him of his liberty, crippling his energies, shutting out from him the light of knowledge, and making him a beast of burden. 'Until,' says our Christian Southern statesman, "the leopard can change his spots or the Ethiop his skin," don't tell me that it is unlawful to hold slaves. As to the leopards, we have little concern. They are likely to take pretty good care of their spots; but the Ethiop is not so fortunately circumstanced. Inferior as he may be, and repellent as he may be to the white race, he is gradually changing his skin, or having it changed for him in all the slave States.

But we have referred to this speech as showing the onward march of slavery, and the sense of security which evidently prevails at the South as to the stability of the slave system. Once, nearly all public men at the South regarded the system as an evil and a curse; now they look upon it as a positive good and blessing, both to the white and the black race, the master and the slave. Formerly they regarded it as a transient system; now they regard it as permanent. Once they held it to be local; now, national. Once they defended it on grounds of expediency; now, on grounds of absolute right.

It is quite common to hear this state of mind at the South ascribed to the impudent intermeddling of the Abolitionists of the North, and the free discussion there of the subject of slavery to which this intermeddling has given rise; but this is about as false as it is shallow and ridiculous. The argument is, that discussion has disclosed to the South the hidden beauties of slavery, and they who provoked discussion are responsible for this disclosure.

If a full discussion of the character of slavery in the South would tend to the establishment and permanence of slavery there, the lives of Abolitionists would no longer be in danger at the South. They would be held as the best friends of the slave system, the surest though unintentional supporters of Slavery. The boast that slavery has grown strong by discussion, is a lie, and none the less a lie because believed in and propagated by pro-slavery men at the North. Much truer is it that slavery has grown strong by the prohibition of all fair discussion of the subject in the South. How absurd is it to call that a discussion of a question, where an infuriated mob stand ready to cut out the tongue of any who dare speak on one side, and equally ready to shout applause to the most extravagant nonsense and blasphemy which may be uttered on the other side. And yet this is just the kind of discussion which slavery has allowed at the South, and which, according to Mr. STEPHENS of Georgia, and his doughface admirers at the North, has left slavery stronger than sixteen years ago. Let but the right of speech be once established in the slave States; let but the dumb millions be allowed to speak—nay, let only the smothered conscience of the poor white people of the South but leap forth, and we shall see where slavery will stand in the judgment of the Southern people. At present, discussion is all on one side. Neither press, pulpit, nor platform, dare

speak out but in favor of slavery; and yet the notion has got abroad even here at the North, that slavery is in some way helped by discussion. Those who boast of the good effects of the discussion of slavery, are the men who imprison, shoot, and stab, and warn away from the South those who venture to discuss it; and where slavery loses this kind of defense, as in certain parts of Missouri and Kentucky, there it is looked upon as the monster of horrors that it really is.

THE KANSAS CONSTITUTIONAL CONVENTION.

Few States, young or old, were ever blessed with a larger supply of constitutions, or of constitution makers, than the embryo State of Kansas. Since the moment she was handed over to the tender mercies of squatter sovereignty, she has been an inviting field to that class of statesmen who fancy they possess a special genius for organizing and shaping the destiny of new States. Constitutional lawyers and constitution makers have flocked to her borders from every section of our extended country, as to a field upon which to win glory for their skill, and perhaps something a little more substantial. New constitutions, new Governors, new political leaders, and new turns to political affairs there generally, have followed each other in rapid succession; and still that country has yet to be astonished by the discovery of a single Solon among all her statesmen. The whole machinery of Government, and all the wisdom of statesmanship stand paralyzed in the presence of the 'negro.' He balks every exertion, defeats every plan, and baffles all their wisdom. He is the rock of offence, the stone of stumbling, and the severest test of all their political skill. There have been in Kansas from the first, as in most other States, apparently two parties, essentially hostile one to the other in their estimate of the rights of the man of color, and the true policy of the State toward this particular variety of the human family. While, however, parties are nominally divided in Kansas, the cause of division does not thus far rise to the importance of a principle. *The Democrats have declared themselves our enemies, and the Republicans have not declared themselves our friends.*—The first would admit the black man into Kansas as a *slave*, and the other would seem to wish to exclude him as a *freeman*; one party would enslave him, and the other party would drive him from the face of all the earth over which they have power. Thus, while nominally and apparently at sword's point on the subject of negroes, these parties, at heart, show but little difference. Neither party aims to be entirely just and humane to the black man. The Republican party has consented to the exclusion of the colored man from Oregon. A more flagrant injustice and wrong could not well have been crowded into any constitution than in that of Oregon; yet Republican votes were given for that constitution. The far-famed Topeka constitution put the black man's rights in contempt, by putting them in question; and yet the party that framed and adopted that constitution claims to be the party of freedom and humanity, of honesty and decency. While they affirmed their own right to live in Kansas, and to live there in freedom, they submitted to the people the question as to whether colored men should have that right. Almost forty years ago, the State of Missouri

was kept out of the Union on the ground that she had no right to exclude colored citizens from her borders, and a slaveholding President refused to proclaim her admission until she should blot out her wicked prohibitory law. This fact, stated in contrast with the statements of our statesmen and the character of our legislation of to-day, gives some idea of the distance we have drifted from the landmarks of liberty laid down by the fathers.

We have alluded thus to the animus of parties in Kansas at this time, because a new Constitutional Convention is about to undertake to supply that State with another constitution. In this Convention the Republican party has a clear majority of twelve members, and, of course, has the power to determine the character of whatever constitution shall be adopted by the Convention. We have observed, with some degree of alarm, that while there is no doubt that slavery will be prohibited, it is intimated that free negroes are likely to be excluded. We have no doubt that an effort will be made to fasten this new wrong upon a people already meted, peeled and crushed beneath the terrible force of wrongs too numerous for specification, and we regret to say that there are indications that the effort will succeed.—The true policy of the Republican party is as plain as the sun in mid-heaven. That policy is to make a free State of Kansas, free to all the people of the country without distinction of any kind, for though such a course may excite the hatred of the slave power, it cannot excite contempt. The cruelty of dooming a whole race to exclusion from a State or Territory, needlessly branding them with inferiority, is a policy very little superior in humanity to slavery itself. The Republican party upon perpetrating such a wrong, would appear quite as devilish in spirit as the Democratic party itself. For the credit of humanity, let it be hoped that the Republican party in Kansas will step to the line of justice, and prove itself worthy of its name and professions in its present efforts of constitution making for that inchoate State.

PROGRESS OF THE AFRICAN SLAVE-TRADE.

Nothing better illustrates the mastery which the malign spirit of slavery has gained over the public mind and morals, or more vividly exhibits the declension of justice and decency in this country, than the manner in which slaveholders now propose and practice the African slave-trade, and the indifference with which the American people regard the revival of this deep and terrible system of piracy. Fifty years ago, any one opening his mouth in defense and advocacy of that foul and inhuman practice, would have been instantly smitten with the most withering and burning reproach. Now, men do not only openly avow it, but boldly practice this 'sum of all villainies,' and do so with impunity.—FIFTEEN THOUSAND NEGROES have been lately landed upon our shores, and have been distributed among the sugar and cotton planters, and the report is that many thousand more will be thus landed and distributed during the present year. Any number of Southern papers openly advocate it, and so-called statesmen are for repealing or modifying the law prohibiting the traffic in men. In fact, the African slave-trade, despite all our laws and treaties, our boasted progress, and our pure, Christian religion, is now in the full tide of

successful experiment, and nothing remains but to remove the nominal barriers against its prosecution in the open light of day. The question is: Will this last step be seriously attempted? Will the law against the African slave-trade, which is and has been in the hands of our piratical Government a dead letter, be repealed? There is just as much evidence of the success of this last measure of the slave power, as there was of the annexation of Texas in 1844, or the passing of the Fugitive Slave Bill in 1850, or of the repeal of the Missouri Compromise in 1854.

The ever credulous and politically imbecile North could never be made to believe that any of these measures would be pressed, or could be carried if pressed. Confidence in the honesty, humanity and decency of slaveholders has long been the secret of successful villainy. It was so in respect to Texas—so of the Fugitive Slave Bill—and so in regard to every new exaction of the slave power in the country. Every alarm, warning, or appeal to vigilance, is met at the North with the idea that the meditated wrong is impossible—that the slaveholders themselves will revolt at it. Precisely this is the manner of treating the threatened revival of the foreign slave trade. Nobody can be made to believe that a practice so barbarous, so opposed to the moral sense of mankind, and withal so at variance with the views and wishes of the founders of the Republic, can now find here the needful baseness to revive and carry it on. It has ever been thus; and not until the deed was done, or at least not until it was too late to make successful resistance, have Northern men been willing to believe in the presence of danger. They are never ready to lock the door till the horse is out, and breaking down the corn with his heels.

STEPHENS, of Georgia, may well boast, as he has done in his late speech, reviewing the political history of the last sixteen years, that during that time slavery has gained substantial advantages, and that it is likely to gain still greater—for however saddening it may be to Abolitionists, and however reluctant we may be to confess it, the fact is none the less manifest and glaring, that slavery is at this moment stronger in the affection of the Southern people than thirty years ago, and has stronger legal guarantees than it had at the beginning of the anti-slavery movement.

In all this, however, there is one consoling reflection: the victories of slavery may prove the ruin and overthrow of slavery. The revival of the slave-trade may prove to be a means of recruiting the black armies of the South, whose strong arms may be the instruments of their own deliverance from bondage. Four millions are a frightful multitude to be in chains, and he who adds to their numbers may seem to be giving strength to slavery, but he may also be really preparing materials for blowing the whole system into fragments. We have no such faith in the ignorance, docility and cowardice of our race as to believe that they will not some day call to account the tyrants who eat their flesh, drink their blood, and dash their little ones against the stones. That day of reckoning will come, and may even now be nigh at hand; and since a just God has no attribute that can take sides with the oppressor in such a contest, we look with hope to the slaves themselves to initiate their own freedom.—

Nothing would so effectually check the onward march of the slave power, and put an end to the African slave-trade, as a small uprising among the slaves themselves. Such an uprising might be suppressed, but its moral effect could not be other than good.

In any event, it must continue to be our duty to put the North in harmony with the principles of justice and liberty, to wage perpetual warfare upon the great iniquity of slavery with the weapons that are not carnal, but mighty through God to the pulling down of strongholds.

ADOPTED CITIZENS AND SLAVERY.

It is a matter of surprise and grief to the friends of freedom in the United States that many of the adopted German citizens ally themselves to and vote with the Democratic party. They come from a country where the question whether slavery is right or wrong would be considered as absurd and monstrous, as would be the question whether piracy or highway robbery is right or wrong. Such persons are less excusable than the native born American, because prejudice of color, which so blinds the mind in America, is known in Germany only from hearsay. A German has only to be a German to be utterly opposed to slavery. In feeling, as well as in conviction and principle, they are anti-slavery. They have suffered more or less under a system of restraint in their fatherland, which to their sensitive natures is but few degrees less tolerable than American slavery may be supposed to be to the slaves themselves. All Germany is under the exercise of more than thirty great and petty tyrants, and the German people might therefore be naturally expected to have learned the value of liberty and to advocate more warmly than Americans the equal rights of all men. It is true, quite lamentably true, that the Irish population, still more oppressed and trodden down in their own country than the Germans in theirs, are nevertheless apparently deaf, dumb and blind to the claims of liberty, and are strict adherents to the Democratic party. Some excuse perhaps may be found for the poor Irish in their demoralization by intemperance and priestcraft, as well as by protracted oppression. It is evidence of considerable manhood to form an independent opinion about political questions. The masses of the Irish have shown themselves incapable of this dignity. They rely mainly upon hearsay, and readily adopt and follow the advice of those commended to them as superiors. They have been told that the election of a Republican candidate to the Presidency would be to them the greatest calamity; that such an election would turn loose all the slaves of the South; and that those Southern laborers would come North and compete with the Irish laborers on canals, railroads, and in every department of labor. Too ignorant in point of education to form an intelligent judgment, and too debased by long years of political oppression and priestly domination to act upon independent convictions, they are to be pitied as well as blamed. Far otherwise is it with the Germans. They are generally enlightened; they have the means of learning the exact state of all political questions, and the precise relations of the different political parties to those questions. The only excuse which can soften the censure which might otherwise be bestowed upon them, is their ig-

norance of the English language. This, for a time at least, is an apology, for it is a decided obstacle to their acquiring a clear insight into public matters.

The very name of Democracy is itself apt to mislead them, because in Germany, as everywhere else in Europe, where the word is understood in its true original sense, and not in its American perverted sense, it is quite a matter of course for any progressive liberty-loving man to call himself a Democrat. A German on arriving upon American soil, and before he can form any opinions or feel any preferences, is soon informed by the New York *Staats Zeitung*, the German organ of American Democracy, that there is a Democratic party here as well as at home, and which is here, as there, the true popular party, the party of liberty which is struggling for progress and equal rights. He is assured that that party is decidedly friendly to foreigners, and that it is a natural barrier against the jealousies and assumptions of Nativism, Whiggism, Abolitionism, and other pernicious *isms*. The slavery question, which is the real beginning and end, the central and turning point of our political life, is cunningly treated as a secondary subordinate matter, and thus kept in the background by that journal. The South is far distant, and appears still more distant. Slavery does not confront the new comer, and he does not perceive and cannot perceive at once the intimate connection between this question and all the others. Thus the newly adopted citizen may for a time unwillingly, unknowingly, and innocently betray, by his vote, the very principles of freedom for which he left his native country and came to ours.

Know-Nothingism, though utterly incapable of becoming a large and powerful party in America, is unfortunately large enough to be a bug-bear with which to frighten poor foreigners into the Democratic party. The game played in the last Presidential election, with such telling effect, will be likely to be played again in the next Presidential canvas. The *Staats Zeitung* then told its readers—which by the way comprehend a large part of the German mechanics and laborers in New York, and told them with so much apparent honesty—that the whole Republican party was one and the same with the Know-Nothing party, and if elevated to power it would exercise it in such a manner as to strip foreigners of all their political rights, and make a residence of twenty-one years the condition of citizenship. Thus startled and fancying that they felt the knife already at their throats, they walked straight into the trap set for them, and voted for Mr. BUCHANAN, who now in return for their services, against all justice and all right views of citizenship, allows them, after becoming real citizens of America, to be impressed into foreign military service, thus making American citizenship, after all, little more than hollow mockery.

The Germans as a whole cannot be depended upon as permanent supporters of slavery. They may call themselves Democrats, and vote with the Democratic party; naturally, however, they are and always will be adverse to slavery. This is proved by the course pursued by Germans in all the Western States. Slavery trembles to-day in Missouri, because of the German element in that State; and even in far-off Texas, the stronghold of sla-

very, there are symptoms of alarm growing out of the presence of an increasing German population.

Nevertheless, it cannot be denied that among Germans, as well as among other nations, there are base and sordid men, governed entirely by what may be the popular opinion of the moment. It has been our misfortune to meet at least one such libel upon the land of his birth. Such persons as him to whom we refer love to make a show, which by the way is only a show, of intimate acquaintance of the American government and attempt to vindicate slavery on grounds of policy and of science and national economy.—Of course these worthies cannot be excused on the score of ignorance, and we must find a motive for their conduct in a native want of honorable feeling, and in a total non-appreciation of the force and obligation of a principle. Happily for the German people, such birds of ill omen are rarely met with. Hateful as the slaveholder is, contemptible as the Northern doughface may be, they have reached no such depth of meanness as that attained by such a foreign doughface. The last is neither prompted by interest, seduced by ambition, nor blinded by inherited prejudice, but on the contrary such a person has first to strip himself of every prepossession and principle of justice and right, of every feeling of humanity, such as are entailed by education, inhaled with the very air in all the truly civilized world, before he can descend into such depths of degradation and infamy. In thinking of such a German, one may even cast a pitying glance at JOHN MITCHEL. That poor Charlatan, a miserable refugee, casting about as between the vocation of a thief and that of an honest man, is blameless compared with your German specimen of pro-slavery depravity; for we all know that Irish JOHN, in sighing for an Alabama plantation, well stocked with slaves, is driven to the extravagance by the pinches of want. With him it is a matter of bread and butter entirely.—It is not so however with those exceptions, and we may say those excrescences among the Germans; they are sometimes found entirely independent as to means, and are therefore only influenced by inherent littleness of soul. Perhaps we have already magnified their importance by this lengthy reference to them.—We have the happiness to know that they are to the German population but as bubbles on the billows, and that they nearly vanish as we survey the many noble and high-minded men, most of whom, swept over by the tide of the revolution in 1849, have became our active allies in the struggle against oppression and prejudice.

The Clarksburg (Va.) Register, July 15th, says:—A negro woman belonging to Mr. M. J. NIXON, of this county, gave information on Wednesday last that there was a combination among the negroes of the neighborhood of Shinnston, for the purpose of running off, and defending themselves in so doing. She states that some of the negroes about Clarksburg are engaged with them; that they are well supplied with fire-arms, &c. Ten of the negroes suspected were arrested on Wednesday, and are now in jail; the negro woman giving the information is also in jail. She further states that these negroes were supplied with poison, which was distributed among them at a convention of them held at Shinnston not long since, and that their intention was to poison their masters' families.'

IMPORTANT DECISION FOR COLORED PERSONS OF ANGLO-SAXON DESCENT.

By a recent decision made in the State of Ohio, a principle has been affirmed which, though in the light of absolute justice is disgracefully partial, and in the eye of common sense ridiculously absurd, will, nevertheless, lead to important results as affecting the civil, social and political condition of a large and growing class of colored people in that State. In certain favored parts of Ohio, such as Oberlin, colored persons having a preponderance of *white blood* (?) in their veins, and some not having it, have been allowed to vote and otherwise treated as citizens; but such persons in other and less anti-slavery localities, have been kept away from the polls either by threats of violence, brutal insults, or by fear of legal prosecution. Very few have, therefore, voted or taken any part in politics. They have been, like negroes generally, excluded from the benefits of the public schools, and made to feel that they have no 'rights which white men are bound to respect.' But the case is now altered. By the decision referred to, the principle is laid down that persons of less than half negro blood are to be treated as white citizens. The principle is miserably unjust to mulattoes and negroes, leaving them to the tender mercies of the *DRED SCOTT* decision; but it nevertheless is important as an entering wedge, and may open the door of freedom to these people in the end. The rule which has been generally observed was: that, if one per cent. of African blood flowed in the veins of a man with ninety-nine per cent. of white blood, he was simply called and rated as a negro. This is about the only country in the world where a man with straight hair, white skin and blue eyes is ever called a negro. One per cent. of negro blood has been deemed sufficient to change and destroy the natural quality and value of ninety-nine per cent. of European blood, and to make its possessor an outcast from society—a compliment to the power and vitality of negro blood which the courts of Ohio are not disposed to deal in any longer. To be sure, they have not entirely come up to the idea of giving to white blood an equal value with black blood in determining the social status of a man, otherwise they would have said that any person being of one-half white blood, shall be secured in all the rights of a white citizen. They would not have allowed, as at present, the negro blood to overcome all the virtues of the white blood and drag it down to social contempt and slavery, but would have made the white blood elevate the negro blood into freedom. Such a rule would have been a natural compliment, deserved or not, to white blood as against black blood. As the matter now stands, negro blood is judicially accounted superior to white blood, so that when these two bloods are found in equal quantities in the veins of any, the black blood is the criterion of classification, and the white blood is accounted as nothing! Thus, while in all cases equal quantities of black and white blood in the same person sends the man among the blacks, the white blood must preponderate over the black to send him among the whites. The rule makes up quantitatively—the deficiency in white blood qualitatively. Such is one of the difficulties of this blood theory of human rights. The Court no doubt appreciated the delicacy of the matter under adjudication,

and was glad to find a stopping place somewhere. But the rule adopted is quite defective in another particular: It is a well known fact that children do not always share equally the characteristics of both parents. Ethnologists and naturalists have observed that the children of a white and black person will often show marked diversity. While some will nearly approach the one parent, some will go to the other extreme. We have often observed this on the slave plantation, where experiments are constantly being made. The rule, therefore, is quite uncertain, and will give rise perhaps to much trouble if not litigation. A citizen born of a black mother by some Democratic master may convince himself that though his mother was a black woman, that owing to some occult cause, he partakes more largely of the white Democratic blood of his master, than of the slave blood of his mother, and upon this ground may claim the right to vote; while his brother, who has the misfortune to take after *HAGAR*, his mother, rather than his pious, Democratic, *ABRAHAMIC* father, must stay away from the polls. Who is to decide in this case? We leave the case with the lawyers and doctors, for both will be needed in the proper administration of this highly discriminating principle of American freedom and justice.

Upon the whole, we have no thanks to return the courts of Ohio for this decision, not however because we are not included in its benefits—for we have reason to believe that we are full as much negro as anything else—but because it falls far below the demands of justice, the suggestions of reason, and the clear, unmistakable principles of the Constitution of the United States, as well as the usages of the Fathers of the American Republic.—Whatever else can be said of the Constitution of the U. S., it cannot be said that it measures men's rights by their complexions. It makes no distinction between men on account of color. Black laws, mulatto laws, quadroon laws, and the like, are foreign to the Constitution, and belong to other times than those in which the American Constitution was launched. The practice was to make emancipation and enfranchisement go together. When the chains were taken from the limbs of a slave, he rose from the condition of slavery to that of a free citizen, and was entitled to vote upon the same conditions with other citizens.

DIMMOCK CHARLTON.

This individual, whose strange and eventful, and we may add singularly exciting history has been extensively published on both sides of the Atlantic, has recently made us a lengthy visit; and with a view of doing a simple act of justice to him and further illustrating the baseness and villainy of American slaveholders, we propose to make him the subject of a brief notice now and here, reserving a more particular history of him for another occasion. *DIMMOCK CHARLTON* is a black man, a native African, and though remarkably intelligent for one without education and quite gentlemanly in behavior, his speech betokens his African nativity. *Mr. CHARLTON* is now nearly sixty years old, somewhat bald and slightly grey, but is as bright and cheerful as one yet in the midst of his years, and upon whom the iron hand of tyranny has never fallen. Interested in his curious and remarkable career, we confess to having become, upon a personal ac-

quaintance, warmly interested in him as a man, for we believe him to be as honest and as deserving of respect and kindness as his tormentors have been dishonest and deserving of abhorrence and execration. *Mr. CHARLTON*, perhaps more fully than any other living black man, has sounded the depth and shoals of American slaveholding rascality; nor has he escaped the malignant treachery of a class of men who use an anti-slavery cloak, the better to conceal their real hatred towards the victims of bondage. Honest and confiding himself, he has been almost the life-long victim of injustice and perfidy on the part of others.

When about seven years old, he was stolen from his native African shores and placed on board of a Spanish slaver. This slaver was chased and captured by an English war brig, and by this means he was placed on board the *Peacock*, a vessel afterwards taken by the schooner *Hornet* in 1813, by which he was sent to Savannah, Ga., and with a perfidy which would have disgraced a pirate, was reduced to slavery by one Judge *CHARLTON*. After changing hands a number of times, and being sold to different masters, though free by the laws of man as well as by the laws of nature, and after several purchases of himself and being cheated out of his liberty, he at last succeeded in buying himself and reaching the North about two years ago, having served as a slave forty-five years. *Mr. CHARLTON*, who is sometimes called *JOHN BULL*, having been denounced by the *Anti-Slavery Standard* as unworthy of confidence, as wanting in principle, as utterly untrustworthy, and so forth, has placed in our hands a vindication of himself, which we hope to use in time to be of service to him. If his treatment at the hands of anti-slavery people in Philadelphia was what he describes it to have been, he has almost as much reason to distrust and detest them as to distrust and to detest slaveholders themselves.

We have much pleasure in laying before our readers, in the present number of our paper, another one of the series of letters from the 'Old World.' Our correspondent will accept our hearty thanks, not only for her excellent letters, but for the constancy, fidelity and zeal with which she continues to serve the cause of our enslaved people. Many of those who read her testimonies against American color prejudice, hate and scorn, will remember with what noble devotion and courageous constancy, while in America, she endured the full force of those malign influences. Our friend has abundantly shown her faith by her works, and has earned the right to give counsel to co-workers by long service to, and intimate knowledge of the whole anti-slavery movement in America. We congratulate her on her membership with the *Halifax Anti-Slavery Association*, and augur much good from the union.

The ships *Atlantic* and *Comoro* have been seized at New Bedford on suspicion of an intention to engage in the slave-trade. They were ostensibly fitting as whalers, but circumstances leave no doubt that they were to go to the African coast for slaves. The *Atlantic* is owned by a Portuguese, who has been naturalized. It is stated that \$20,000 has recently been sent from Havana to a New York firm to purchase two vessels for the slave-trade, and that the *Atlantic* and *Comoro* were the ones selected. The ships are held for a more thorough search.

THE WELCOME AT OBERLIN.

[From the Cleveland Herald, July 7.]

More than two thousand persons met the 'Rescuers' at the cars at the depot on their return to Oberlin last night, the 6th. The entire Fire Department of Oberlin turned out to meet their returned brethren, some of whom were of the number imprisoned. Prof. Monroe welcomed the 'Rescuers' to their homes and firesides, and, led by the band, the procession marched through town, which was a glare of light from bonfires, and was vocal with cheers and ringing of bells, to the big brick church, where a dense mass of three thousand people crowded to welcome the 'Rescuers.'—Father Keep was called to preside.

Father Keep said that they had met for the purpose of hearing from those who had just been released from jail, and concluded his remarks by introducing the Hon. Ralph Plumb, who was received with unbounded enthusiasm.

Mr. Plumb briefly stated the motives which had prompted them to remain in jail, and explained the manner of their deliverance, assuring his friends that they had come forth with their honor untarnished, and without the smell of fire upon their garments; in proof of which, he concluded by reading the article in *The Plain Dealer* of last evening.

Prof. Peck next took the stand, and made a very impressive speech. He alluded feelingly to the different events in his own life, which made the deepest impression upon his mind, and referred particularly to the hour when, as a Christian patriot, he offered his heartfelt thanks for the delivery of the boy John from his pursuers; and then to the day when, as a criminal, he was arraigned at the bar of the U. S. Court, charged with crime in sympathizing with the oppressed, to the day when he was cast into prison, and finally to the occasion which had called out the immense audience before him. His experience had taught him that it was 'not all of life to live.'

The Rev. James M. Fitch next gave a brief history of their imprisonment, and recited several lessons which they had learned in the bitter school of experience. They were conscious of having acted rightly, and he should look back upon the events of the last three months, spent with his fellow prisoners, with feelings of satisfaction, in being able, under Providence, to so conduct himself as not to bring reproach upon the cause they had aimed to vindicate.

He was followed by John Watson, who spoke with much earnestness, declaring his firm determination to aid the oppressed slave on every occasion and under all circumstances.

Prof. Monroe said it might be interesting to learn how the writs of *habeas corpus* were not served in Lorain, and called on R. G. Horr, Esq., of Elyria, who gave a very amusing account of the tribulations of the officers and their Kentucky friends, in attempting to surrender them to the Lorain County officers.

Wm. E. Lincoln and John H. Scott were next called upon who responded briefly, after which Henry Evans spoke with much apparent emotion of the necessity of vigilant action in guarding the citadel of Liberty from the incursions of its enemies.

He was followed by R. Windsor, who thanked his friends for their hearty welcome; after which A. W. Lyman spoke with much earnestness in justification of their conduct, and made a stirring appeal to the friends of Republicanism to bear unsullied the standard placed in their hands.

Loud calls were made for Sheriff Burr, who was fairly forced upon the stand, and who responded briefly, explaining his connection with the kidnappers and their official friends at Elyria.

Sheriff Wightman of Cuyahoga was loudly called for, and in response spoke at some length of his connection with the persons under his care, paying them the highest compliments for the uniform and almost fatherly kindness with which he had ever been treated by them. He should ever remember them as friends, whose acquaintance, formed under circumstances of affliction, had caused him many

happy hours while contributing to their comfort, and many feelings of sympathy while listening to a recital of their wrongs. He cordially invited them and their friends to make his house their home when they pleased, assuring them that he had the deepest sympathy with the cause of the slave, and the oppressed everywhere.

Geo. G. Washburn, Esq., of *The Elyria Democrat*, was next called to the stand. He was present at the great Convention of free-men in Buffalo in 1848, and heard the eloquent Chas. B. Sedgwick, as he gazed over the vast multitudes, exclaim, 'My eyes in their wildest dreams of fancy had never hoped to look upon a scene like this!' With truth he could adopt the language of the eloquent orator. He had watched with deep solicitude the events connected with the prosecutions which had just been abandoned by the Government, and although at times the future looked dark and gloomy, he had come here to rejoice that a glorious day had dawned upon our cause.—He felt it was well the blow had fallen where it did—upon a community who had the boldness to meet it, and the discretion to act in such a manner as to result in the triumph they had met to rejoice over. He urged the friends of the slave to make a city of refuge for the oppressed in every township, and to permit no slave-hunter to enter it in pursuit of his victim.

At the conclusion of Mr. Washburn's speech, Prof. Monroe happily alluded to the fact that they had been addressed by honest men of various pursuits. There was an honest carpenter, shoemaker, professor in college, editor (strange as it may seem,) and lawyer (still more wonderful)—but a stranger man than all was before them—an honest Postmaster! He therefore introduced Mr. John Smith, Jr., jailer at Cleveland, and postmaster for the rescue prisoners.

Mr. Smith took the stand and explained in a very happy manner the connection he had with the Post-Office Department, saying that if his services had been of any value to the prisoners, in visiting the post-office for them they had afforded him much sincere pleasure in being able to contribute to their aid and comfort.

Father Gillett, who was long since sent home, because the Government was ashamed to prosecute so venerable a patriot, was called out and made a speech which was received with unbounded enthusiasm.

During the evening a collection was taken up for the relief of the prisoners, and the choir sang with thrilling effect *The Marseillaise*.

Several of the speakers alluded to their fellow-prisoner Bushnell who still had a few days to remain in jail, and promised him a hearty welcome when he returned again to his home.

It was now a quarter to 12, and still the immense audience, filling the church to its utmost capacity, remained without the appearance of fatigue. A prayer was then offered by Prof. Morgan, and the meeting closed by singing the Doxology, in which all the congregation joined.

Our sketch of the proceedings is necessarily brief, but what we lack in printing was made up in enthusiasm, which welcomed every speaker during the evening.

The *Cleveland Herald* of Tuesday evening gives the following account of the discharge and the reception of Simeon Bushnell, who was tried, sentenced, and duly served out the allotted period of confinement in the jail at Cleveland:

The sentence of Simeon Bushnell, one of the two convicted Oberlin Wellington Rescuers, was served out in our jail on Sunday last. On the 11 A. M. train of Monday, he returned to his home in Oberlin. His route from the jail to the door of his own threshold was an enthusiastic ovation. He was escorted from the jail to the cars by the Hecker Band and carriages filled with sympathizers with the Rescuers and hearty haters of the infamous fugitive Slave Law.

At Oberlin, the entire village had turned

out to welcome the last of the Rescuers. The train was greeted by a salute from Artillery Company A., Capt. Simmons, whose squad had in the early morning gone out for duty on the occasion. The number of Oberlin well-comers was swelled by delegations from every town in Lorain county. The Elyria Band and the Wellington Band added their notes to those of the Hecker Band, and made the village vocal with 'Hail Columbia,' 'Star Spangled Banners,' and the 'Marseillaise.'—The entire fire department of Oberlin, in full uniform, turned out, and were drawn up with their machines at the depot in the midst of the crowd that no man could number.

The appearance of Bushnell was the signal for cheers upon cheers and one more, followed by tigers and all manner of expressive joy.—Judge Spaulding appeared upon the platform and announced that Mr. Bushnell returned home without feeling the least regret for the course he had pursued. Prof. Fairchild welcomed Mr. Bushnell, in behalf of the five thousand citizens of Lorain county there assembled, remarking that through it all, the rescue, the trial, the imprisonment, they had not been ashamed of the conduct of the Rescuers, and that they were glad to see him home without having been dishonored, the shouts of that mass could testify.

The procession then formed, having for escort the artillery and the fire brigade; the bands of music being stationed at different parts of the procession. Among the many banners was one in the semblance of a huge horn, named 'United States Court'; out of its large end were issuing the 'Rescuers,' and out of the little end were crawling the Federal officials. Another banner bore these words, 'Well done, good and faithful servants,' and another representing scales of justice, the Fugitive Slave Law kicking the beam, weighed down by the Higher Law.

At the church, the exercises were of the most spirit-stirring kind. Speeches were made—regular Oberlin fanatic speeches—by several gentlemen; among others, Hon. Joshua R. Giddings; and the music was of the most inspiring order. After Mr. Giddings' speech—which had probably something of a 'revolutionary' smack—the choir sang the thrilling *Marseillaise* Hymn. The solo was performed by Miss Church, who has one of the richest and most exquisite voices that ever came from human lips. Standing alone, she sang until the burst of 'To arms, to arms,' when the whole choir rose as one person, giving the Hymn an effect that at the head of the Franco-Sardinian army would lead the army over the walls of every city of the 'Historic Square.' The music of this choir was a treat seldom enjoyed, but never, when enjoyed, forgotten. As even an Administration Democrat said, who had been sweating under the weather and under 'Old Gid's' skinning of Democracy, 'that is worth coming from Cleveland for,' and as we saw a number of the devotees of this Federal Administration wrapped in admiration at the music, we mentally exclaimed,

'Music hath charms to soothe a savage.'

The federal officials of the Administration Courts will probably keep clear of the Oberlin people hereafter if possible.

THE ENFORCEMENT OF THE FUGITIVE SLAVE LAW ON THE WESTERN RESERVE—Sometime in April the *Plain Dealer* boastingly announced that the Fugitive Slave Law could be enforced on the Western Reserve. We think that the editor of that sheet is convinced by this time that that infamous enactment will never be enforced on the Western Reserve, much less in that Gibraltar of Freedom, Oberlin. The people will submit to its mandate, but will never allow any 'Nigger hunters,' Kidnappers, U. S. Marshals, U. S. Judges, blood hounds, or any other of James Buchanan's satellites to kidnap or carry a colored man back to slavery. The Reserve has too much self-respect to allow any such dirty work to disgrace her soil. She can say with pride that no slave has ever been returned to slavery from off her soil and NEVER WILL BE! Let that be recorded.—*Cleveland Leader*.

OHIO REPUBLICANISM.

[From the Anti-Slavery Standard.]

We thank the writer of the following letter (whose initial will sufficiently identify him to our readers) for his faithful exposure of the 'turnings and twistings' of the Republican party in Ohio. It seems that *all* the Judges of the Supreme Court of that State were elected by the Republican party, which is therefore responsible for the late decision of that tribunal, whereby the State Government was declared to have no power to resist the incursions of kidnappers armed with the authority of the Federal Government. We at first supposed that Chief-Judge Swan and the two Judges who concurred with him in this infamous decision were Democrats; but it seems that we were mistaken. Republicanism in Ohio, if not synonymous with kidnapping, interposes no obstacle to the crime.—We commend the letter of our correspondent to those who flatter themselves that the success of the Republican party would be a triumph of freedom, and that the leaders of that party may be trusted to guide the nation out of the crimes and dangers in which it is involved.

Dear Sir: It may not be unimportant that the readers of *The Standard* be informed of the present position of the Republican party in Ohio, especially in regard to the question of slave rendition, which is the feature of the great question demanding our present special attention. More than a score of our most estimable citizens here, for the last six months have been the constant victims of legal persecution and judicial insult and outrage, for quietly interfering for the protection of an unoffending and confiding fellow-townsman against the assault of kidnapping marauders from Kentucky, aided by fellow-pirates of this State. For the last eight weeks they have been confined in the Cleveland jail.

The people of the Western Reserve have been greatly and justly excited at these outrages, and many are ready to proceed to any extremity for their release, if those who direct the public sentiment would lead them in the right direction, or even refrain from restraining their just indignation. But, unfortunately, these leaders are partisan politicians, and, as a matter of course, moral poltroons and cowards. Hence, although, when occasion requires, they are heroic in the use of brave words, and prate solemnly of guns, swords and muskets, when the hour of battle comes they turn their backs upon the foe and advise the people to keep cool and trust to the laws, the ballot-box and the Republican party for redress.

This public sentiment, however, demanded a hearing—demanded action—and the people came up to Cleveland, some few weeks since ten thousand strong, determined to be heard effectively, for the release of these prisoners, who are the true representatives of the anti-slavery sentiment of the State. Mr. Giddings who was President of the Convention, proposed, as the most desirable and summary action, that the untried and unsentenced prisoners should be at once brought out on a writ of *habeas corpus*, if any officer competent to issue the writ could be found willing to discharge the duty. The meeting hailed the proposition with enthusiasm, and Mr. Giddings was associated on such Committee with two other distinguished lawyers, to see this measure executed. He at once retired from the chair, and called the Committee together for consultation and prompt action. Then it was that many there present hoped and expected that by the law, the power of the State, backed by the moral force of that immense assembly, the prisoners would be in a few hours released, the dignity of the State and the liberty of the citizen vindicated, and legal kidnapping rebuked and effectively suppressed.

But, unfortunately, just at this critical moment, Gov. Chase arrived in the Convention, all dust-soiled with his hasty journey from Columbus, where statesmanship and not fanaticism taints the air. He pronounced the course of the Convention 'all wrong,' and proceeded, immediately on the conclusion of

the speaker then on the stand, to right it in a speech of his own, in which he adroitly eulogized his noble friends, the prisoners, declared his purpose 'to execute the laws of the State to the bitter end,' but advised coolness, caution, and a trust in time, the ballot-box and the laws to correct the wrong; at the same time avowing his devoted allegiance to the Federal Government, and urging upon his audience the like devotion on their part. The speech was so admirable a compound of *actual* conservatism and *apparent* progressive anti-slavery that the bunkers were satisfied and the agitators quieted. The effect of the speech is well stated by the *Cincinnati Commercial*, a popular pro-slavery Republican journal. It says:

'His influence was potent in the preservation of peace. His words were calculated to restore public tranquillity—not to influence the rage of fanaticism. He gave the people good counsel, of which they stood greatly in need. If there is any portion of the community more conservative than another, that portion should be especially grateful to the Governor for his presence in Cleveland.'

But we have reason to believe that the Governor's statesmanlike speech is not his only claim to the gratitude of the friends of legal kidnapping, euphoniously styled conservatives. His influence, combined with that of others, was such that the important Committee, with Mr. Giddings at its head, never attempted the work to which it was appointed, and the only information that the people have ever had that the Committee even thought of the discharge of its duties, is a brief paragraph inserted in one of the Cleveland papers, stating that Mr. Giddings's colleagues differed with him in regard to the propriety of the work they were appointed to perform. Thus the practical moral effect of that Convention was utterly lost; lost upon the people, and lost upon the Supreme Court of the State, before which the case of the two condemned prisoners was then pending.

A few days subsequent to this Convention, the Supreme Court of Ohio passed approvingly upon the action of the Federal Court in the case of these prisoners; three, a majority, approving the Fugitive Slave law as constitutional, and recognizing its paramount authority, in the hands of the officers to whom its execution is committed. Thus you see, sir, that the will of the kidnapper is our law in Ohio, to be administered by kidnapping Commissioners and Judges; and a Republican Supreme Court, in the name of the people and the party, gives it, after a few weeks' deliberation, its solemn approval! Here it should be understood that the five Judges are all Republicans, and each one was elected expressly (so we were told in the anti-slavery portion of the State) to prevent kidnapping and protect the liberty of citizens in just such an emergency as this.

The two dissenting Judges pronounced the law unconstitutional, and therefore null and void, on the ground that Congress had no right to legislate on the subject of slave rendition. The Constitution, they affirmed, required the slave to be given up, but the State, not Congress, were to do the work; a decision which, if made by a majority of the Court, might have released the present prisoners, but could not have helped the slave or relieved the State from the guilt and infamy of a character for kidnapping; nor can it relieve the party embracing it from the charge of being a pro-slavery and kidnapping party.

Two days after the decision of the Supreme Court, the Republican State Nominating Convention assembled in Columbus. All parts of the State were fully represented. The question of interest to all present was, Shall the recent decision made by the Supreme Court be sustained by the nominations and platform of the party? Judge Swan had pronounced the decision of the Court. His term of office was about to expire, and he was a candidate for re-nomination. In his favor appeared a strong delegation from Central and Southern Ohio, led on by Tom Corwin, now a Republican Congressman, but as unprincipled as

when, an old Whig member of Fillmore's cabinet, he helped to inaugurate this same Fugitive Slave law. He was aided by Lewis D. Campbell, B. Stanton, and other old staggers of that ilk, and had the address to secure for himself the chairmanship of the Committee on resolutions. Judge Spaulding was the candidate of the anti-slavery men. The Swan men were so decided and vigorous in their movements, threatening to blow the party to fragments if they could not carry their purpose of making it a patriotic, constitutional party, that the anti-slavery men were cowed, and Judge Spaulding did not receive even one poor ballot! And immediately, as in such cases always made and provided they cast about for some compromise—they were ready to save the party and make the best bargain they could with Corwin and his pro-slavery clan. The result was the nomination of Judge Gholson, of Cincinnati, a conservative who, the Cincinnati papers inform us, approves of Judge Swan's decision. As a further part of this humiliating bargain, they struck from their resolution condemning the Fugitive law the averment of its unconstitutionality, thus giving up their condemnation of Judge Swan's decision. Still more, they passed a resolution approving the official action of all the retiring officers, Judge Swan among the number; then, worse and worse, these nominations and this platform were sanctioned and commended to the people by speeches from Tom Corwin and Joshua R. Giddings! Who could have believed it, after reading Giddings's barking words at the Cleveland Convention, which you reported to your readers last week?

The sum of this fragment of history is briefly this:

1. President Buchanan, through Judge Wilson of the U. S. Circuit Court, punishes with fine and imprisonment the most common acts of humanity—the smallest exhibition of practical Christianity.

2. The Republican Supreme Court approves this judicial action as the constitutional law of Ohio, by sending back these Christians, to suffer in prison according to the good pleasure of their Democratic tormentors.

3. The State Convention of the Republican party of Ohio, in the name and in behalf of that party, approve and confirm this action of their Supreme Court, and take good care by their nominations to perpetrate the faithful execution of the Fugitive Slave law.

Such are the legitimate fruits of compromise—such the inevitable results of attempting political anti-slavery action under a pro-slavery Constitution—such are the terrible inconsistencies of 'good men' in a false position. However good, they are not then to be trusted.

Yours, R.

The statements of 'R.' confirm the remark recently made in a private letter received by us from an enlightened and influential member of the Republican party, viz: 'Do you know that politics caused the recent decision in Ohio? Fear of injuring Chase's Presidential prospects did the devilish job.' We have not a doubt that this is true. It seems incredible that Joshua R. Giddings is making himself a party to the juggle whereby Gholson was made the candidate of the Republicans for the Chief-Judgeship in place of Swan, without being required to avow his opinion upon the *habeas corpus* question, and with the understanding that he might win votes among conservatives upon the assumption that he coincides with Judge Swan, and among the friends of State rights upon the contrary assumption. But we do not see how the ugly facts stated by our correspondent can be made to bear any less disgraceful interpretation.

Liberia held her election on the first of May last, resulting in the re-election of Pres't Stephen A. Benson, without opposition. D. B. Warner, Esq., of Monrovia, was elected Vice President. These represent the 'Whig' party, the 'Free Liberians' having made no nominations, as ex-President Roberts, whom they proposed, refused to be a candidate.

LETTERS FROM THE OLD WORLD.

NUMBER LXVII.

HALIFAX, (Eng.) July 15, 1859.

MY DEAR FRIEND:—I regretted to allow last week's mail to depart without its conveying an epistle from me; but repeated absence from home, and change of residence, combined to render my writing earlier, impossible. I shall yet indulge the hope that this communication will reach you in time for the August *Monthly*—for though more brief than usual it must of necessity be, I wish it to appear in your columns, as another assurance that my interest in the cause of the slave has, in no respect, lessened, nor my zeal in the least abated. Our Halifax friends have postponed the meeting of the Anti-Slavery Society one week, or I should have had the pleasure of telling you, in this letter, that I had become a member of this active association, in which, or many reasons, I have been, since its formation, peculiarly interested.

The June number of your journal was doubly welcome—conveying as it did to me, your 'Eulogy' of that right noble, Christian man, Hon. WILLIAM JAY—one with whom I felt it an honor to have occasional correspondence while in Rochester. It does not seem so very long since large sheets of manuscript, written in his clear and peculiarly distinct writing, passed through my hands, first, on their way to your printers, and again, with *proof sheets*, in which errors were rare, because of the exceedingly legible characters in which Mr. Jay inscribed the powerful and voluminous articles with which he, from time to time, enriched your columns. 'The path of the just' (and this path was trodden by Hon. Wm. Jay) 'is as the shining light, which shineth more and more unto the perfect day.' Your truly eloquent 'Eulogy' is worthy of the occasion. The colored people have lost one of their most faithful and uncompromising friends; but I have full faith in the name of 'JAY' to believe that those who bear it will bear it worthily; and that, from sire to son, will descend the *mantle* of the true patriot, the Christian legislator, the faithful friend of an oppressed people.

Slavery, with its manifold evils, has been more than usually brought under my notice of late. Not long since I met a minister and his wife who were resident for some time at Oberlin, and are now in constant correspondence with friends there. I need scarcely say that the pending *Rescue trials*, &c., formed a leading subject of conversation, since these friends are in possession of the latest news from head quarters, and take a deep interest in what is now going forward at Oberlin.

I am, at this time, in correspondence with Miss Johnstone, the lady who has undertaken a mission to this country on behalf of Dr. CHEEVER'S CHURCH OF THE PURITANS. I am really appalled at some of the disclosures made, and unwilling to believe others. I am *more than ever* convinced that one of the greatest hindrances to the advancement of the cause of freedom in the United States, is the incessant dissension in the anti-slavery ranks, and the desire that some well meaning people have to make an attack (open or insidious, as the case may be) on their allies—allies who, though engaged in the same moral warfare for freedom, are not carrying flags precisely similar in color to their own.

I wish I were in Brooklyn at this moment. Then would I at once place in the hands of our noble friend there, anti-slavery communications received this morning, and say to him, 'This is a dream; give me the interpretation thereof.' Surely Henry Ward Beecher and Dr. Cheever go hand in hand in this mighty Christian warfare for freedom? If they do not, pray explain *how* it is, and *why* it is?—Each may do his work in his own peculiar way; but if every shot sent against the enemy *tells*, what matters it if there be a slight difference in the construction of the guns whence the shots issue? Your June paper characterizes Mr. Beecher's speech before the 'Boston Tract Society' as 'the heaviest broadside poured out against slavery during Anniversary Week!' Another journal lashed him for giving that Society 'the benefit of his eloquence and of the *eclat* that goes with his name.' I am not fully acquainted with the principles and practice of the Boston Tract Society; but, if its 'managers' be 'unscrupulous,' then have they the more need of the faithful dealings of Ward Beecher, one of the few who, *surely*, among the 'faithless,' will ever be 'faithful' found. I cannot believe that Mr. Beecher will ever be found among those who make a compromise with slavery, or with pro-slavery divines. He has too much of the indomitable spirit of LUTHER in him to trifle to any phase of the slave power. I WILL BELIEVE IN HIM STILL, even though he refused to speak at the meeting of the Church A. S. Society, and 'auctioned all the pews of his church lately to the highest bidders, by which' (a correspondent tells me) 'he realized \$25,000, and ejected five hundred members who were not able to bid against their wealthier brethren.'

The appeal, emanating from members of Dr. Cheever's Church of the Puritans, must, as it becomes more extensively circulated, in this country, create a great sensation among that section to whom it is addressed—viz: 'the Churches of Christ in Great Britain and Ireland.' What the *monetary* results will be I cannot say, since some of our excellent anti-slavery friends do not deem it legitimate anti-slavery work to send aid across the Atlantic towards the maintenance of a Congregational Church in the vast city of New York. For their information I shall copy an extract from a letter of a trans-Atlantic friend on this topic:—'I was not aware of the pecuniary destitution of the Church of the Puritans until I saw the appeal made abroad on its behalf. I knew that some of the members had forsaken the church because of Dr. Cheever's faithfulness on the subject of slavery, but supposed that this could not much effect the stability or prosperity of the church. It is now, however, well known that nearly all his wealthy members have deserted him, being unable to bear the reproach of sustaining a preacher of the gospel who makes "deliverance of the captive," and the "setting at liberty them that are bruised," one of the objects of his ministry. As in the days of his Master, only "the common people hear him gladly." I should regard it as a real and sad misfortune if the Church of the Puritans should pass out of the hands of Dr. Cheever. That pulpit which has become an exceeding "terror to evil doers," which has "not shunned to declare the *whole* counsel of God," against the stupendous curse and crime of our

land, should not be allowed to pass from its present occupant. Nothing could give the religious (?) supporters of slavery a stronger hold upon their present pro-slavery position, than to be able to point to Dr. Cheever's church as ruined by its anti-slavery character. I do hope that Miss Johnstone's mission will be entirely successful. We do not expect miracles to be performed for any cause, however good. The anti-slavery cause, like other good causes, must be sustained by means; a church in New York City can be sustained only at great expense.'

Ere many months pass I hope to learn from Miss Johnstone's own lips more particulars of her plan of operations. If the matter could be brought before the Congregational Union, and a *practical* plan for aiding Dr. Cheever's church be presented to that body, it does seem to me that the needed funds could be raised at once. Dr. Cheever's name is so well known, and so distinguished among the Congregational body, that I believe if sermons were preached in the Congregational pulpits, and collections taken up, the needed funds might promptly be raised, and Miss Johnstone sent on her way rejoicing. Summer, however, is not the time for special subscriptions.—People are flitting about in all directions—meetings of all kinds are thinly attended at this season—and not until the sear and yellow leaf is falling from the tree can we hope that any thing effective can be commenced in Great Britain in aid of the Church of the Puritans and its world-renowned pastor.

Some weeks since, I had the pleasure of hearing Mr. Thomas Clegg of Manchester open up his views and schemes in reference to *cotton* and *Africa*. I was exceedingly interested by his statements; he is thoroughly in *earnest*, and explains his plans in a common sense, simple and practical manner. His views seem to me to cover *much* ground, but *not* the *whole* ground, since I am fully convinced that *SLAVERY* would still exist, even tho' no cotton but free labor cotton were in use in this country. I very much object to Mr. Clegg's oft-repeated expression, '*Africa for the Africans—Europe for the white man.*'—In what an anomalous position, then, are the colored people of the United States! *Where* are they to be placed? Whither are they to flee? To a land they never saw? a land whence, years ago, their grandfathers and great grandfathers were stolen? Shall the free colored people of the United States be lured away from *America*, their *real home*, by any song, how sweet soever it may be, and leaving their poor brothers and sisters in slavery, and their *home* duties, to cultivate cotton on the banks of the Senegal and Gambia? '*Never, NEVER*,' let the word be shouted by every *TRUE* man along the Atlantic coast, echoed through the length and breadth of the land, until it resounds from the shores of the Mississippi. Let cotton be largely cultivated in *Africa* by *native Africans*—commerce greatly increased there, and the slave-trade ended forever—but let not the free colored people of the States quit their important post at home for any *African* schemes urged upon them by inveterate foes, or mistaken friends. The shortness of Mr. Clegg's stay in Huddersfield rendered it impossible for me to ask him the questions I feign would have done, and I have been too fully engaged since to correspond with him. I am convinced that he de-

sires to befriend the African race the world over; he seems to be a sound, practical man, imbued wholly with the idea that *cotton* is the *one great bulwark of American slavery*, and firmly believing that when the cotton fields are untrodden in the valley of the Mississippi, and when the cotton plant is widely cultivated in Africa, slavery must fall. Some of us think in part with Mr. Clegg, but *not* entirely. There are many bulwarks to American slavery. Cotton is one; it may be one of the largest, yet sugar, rice, coffee and tobacco form other bulwarks; the cupidity of man knows no limits; there is little doubt that the slave-trade has received an immense impetus of late, and that hundreds of poor native Africans are now being carried away from their native land, and sold into Southern bondage, in the United States, to cultivate cotton and sugar, &c., there. A fugitive slave was brought to see me on Saturday last, who told me that he, with his mother, father and sister, had been carried away from the African coast by Spaniards, and taken to New Orleans; there he had lived from a child, but escaped among the cotton bales, two years and a half since, and landed safely in Liverpool. He speaks both English and French tolerably well, and after working in the iron trade for some time, has made the mistake (as I think) of going round the country to lecture upon slavery. He adopts the rather uncommon mode in this country of lecturing in the streets—has large audiences, and sells '*his life*' (a small pamphlet) for one penny! His name is EDWARD IRVING. I do not know whether he possesses any portion of the eloquence of the renowned Scotch Divine whose name he bears—for although he invited me to hear him lecture, I did not avail myself of the invitation. I tried to impress upon him the desirableness of working with his hands at his alleged trade; but I believe I failed to produce on his mind the impression I desired; some friends, he said, had urged him to tell his story, and he seemed convinced that 'lecturing' was his proper vocation. Poor man! he has (if his story be true) witnessed many horrors; he told me that he had seen *two men roasted to death in Christian America!*

'Shall tongues be mute when deeds are wrought
Which well might shame extremest hell?
Shall freemen lock the indignant thought?
Shall Pity's bosom cease to swell?
Shall Honor bleed? Shall Truth succumb?
Shall pen, and press, and soul be dumb?'

Amidst much that is dreary, dark and depressing in the aspect of the anti-slavery cause, I feel truly rejoiced to find that the Methodist Episcopal Church of the States is again agitated from centre to circumference with the topic of slavery, and that the anti-slavery section of it are preparing for a new battle the coming year. Just before the New Connection Conference was held, Dr. C. received a memorial circular from that section, addressed to Methodists of every shade of opinion the world over, calling upon the various conferences to send over a delegate or a memorial to the forthcoming Buffalo M. E. Conference, expressive of sympathy with the struggling friends of freedom in the United States. Towards the close of the recent Conference, Dr. C. brought the matter forward. The New Connection is a reformatory body. A memorial was unanimously decided on, and will be forthcoming at the right time. I trust that all the other divisions of the great

Wesleyan family will be equally decided and prompt to do what their *great founder* would have had them do had he been now living.—'He being dead, yet speaketh,' and declares 'slavery to be the sum of all villainies.'—Strange that any who call themselves Wesleyans should forget those burning words, and refuse to take *Frederick Douglass' Paper*, because he says so many hard things of the Methodist body! but Dr. Pomeroy and some of his predecessors beguile them, just 'as the serpent beguiled Eve by his subtlety!'

It is nearly post time. I have been interrupted by visitors, and must close in haste, although I had much more to say. With kind regards to all friends,

I am, now and ever,
Your faithful friend,
JULIA G. CROFTS.

EMANCIPATION DAY.

To-day is the 1st of August, and the 21st anniversary of negro emancipation in the West Indies. As long ago as the end of the last century, efforts were made in England to put an end to the slave-trade in the British colonies.—Thomas Clarkson started the movement, and it was seconded in the American colonies, both on this continent and Jamaica, long before the abolition of the slave-trade had become the law of the United States and of England in 1808.—Thus it cannot be denied that, whatever credit England may take to herself for the abolition of this traffic, the first impetus to it was given by the colonies themselves.

Well, the slave-trade was abolished; but this did not suit the extreme views of the Anti-Slavery party in England. Nothing less than the abolition of slavery itself would satisfy them.—Accordingly they went to work, and the Imperial Parliament passed a recommendatory act, freeing all the slaves in their possessions on the 1st of August, 1838. Conditions were attached to this act, which made the act of emancipation not complete till the time mentioned, although the negroes were in a state of semi-freedom four years before. But they have been entirely free for the last 21 years, and the negroes and colored people of the United States will to-day celebrate the anniversary.—[Roch. Dem. Aug. 1.

It is hard to think the writer of the above an honest and hearty hater of slavery, or a sincere lover of humanity; and yet we suppose we must admit that he is both; for the *Democrat* is the great Republican journal of Monroe County, and is sustained by anti-slavery men as the best exponent of anti-slavery opinion and feeling in this part of the State. What a magnificent idea it gives its readers of the abolition of slavery in the West Indies! With what a glow of feeling does it unfold the history of the efforts by which the foul and guilty traffic in the bones and sinews and souls of men was overthrown! How conclusively does it prove that the credit (if there be any credit attaching to such a deed) belongs not to England but to the '*Colonies themselves!*' How manifest it is, that America, not England, is to be thanked, if any thanks are due, for the abolition of the slave-trade and the consequent abolition of slavery!

'*Extreme views!*' No doubt the slaveholders and doughfaces of England thought the views of CLARKSON, WILBERFORCE, and BUXTON, quite extreme; but we see not how any honest man here in the United States, claiming to be an anti-slavery man, can so regard them. Is it an extreme view to deny the right of one man to enslave his fellow man? Is it an extreme view to assert that emancipation is the right of the slave and the duty of the master? We can see that such views are extreme only to two classes. First—those who have a direct and personal interest in the maintenance of slavery. Secondly—those who never knew the satisfaction of having a

decided feeling in favor or against anything in the world—men who are neither hot nor cold, but sickeningly tepid, unfit for a healthy stomach. To such as these we can understand how the friends of British Abolitionism were extreme, but to none else. The *Democrat* tells its readers that West India Emancipation is celebrated by '*negroes and colored people!*' As if negroes and colored people alone celebrate that great and glorious day. As if it were not notorious that hundreds and thousands of people, as white as the editor of the *Democrat*, celebrate that day. As if the event which distinguishes and gives significance to that day, were only fit to awaken grateful and joyous emotions in the hearts of *negroes and colored men!*' As if the cause of humanity is not the same for all men, and is limited and defined by lights and shades of complexion. Oh! out upon the contemptible stuff. We prefer the open assaults of the *Union* to such dish water from any source.

"THE HIGHER LAW."

The old doctrine of the constitutionality of slavery, under which slavery has hitherto been defended, makes but little show in the argument for slavery by Southern statesmen of late. This old defense will do very well for the allies of slavery in the free States, and for Mr. GARRISON and his friends; but the slaveholders, who have never had much faith in it, are basing themselves upon other and stronger ground. Bible defences for slavery have fared much the same way. They have been abandoned by the long heads and given up to the shallow BROWNLAWS of the South, and their counterparts at the North. Slavery now, according to Mr. STEPHENS of Georgia, is to be maintained on the *higher law of races*. His argument is, that the white race is superior to the black race; therefore, the white race has the right to enslave the black race. The ground here taken is about as profound and about as honest as that of the pirate on the high seas, who robs the unprotected merchantman, for the reason that he is able to rob him. The argument of Mr. STEPHENS has one element of popularity to commend it to nearly all the white population of the United States, and that is, its thorough contempt for the negro race—a contempt which can only cease when negroes shall prefer death to slavery.—While negroes will accept and cling to life under the lash, instead of running away, or killing their masters, they may expect to be held in this popular contempt. A little St. Domingo put into the coffee of our Georgia slaveholders would help amazingly to brush away their contempt for negroes. Let them beware of how they goad the spirit of the condemned race. The higher law of races may be pleaded on one side as well as another.

SLAVE BREEDING VS. THE SLAVE TRADE.—The Brandor (Miss.) *Republican* is violently opposed to the Slave Trade, not because it regards it as unchristian or inhuman, but because its revival and increase will spoil the business of slave breeding in the slaveholding States. It argues very earnestly against the injustice which would be done to such States as Virginia or Maryland, and the ruin that would come upon them, if, by importation of cargoes of Congos into the extreme Southern States, the business for breeding slaves in the old States for the Southern market should be spoiled. This is the event impending which alarms the Mississippi editor.

THE SLAVE TRADE REALLY RE-OPENED.

The statement of the Washington correspondent of the *New York Herald*, that large numbers of slaves had been imported direct from Africa, is confirmed from other sources. A correspondent of the *Tribune* writes to that paper as follows :

A tour and sojourn of some weeks in the South, has satisfied me that the 'careful correspondent' of *The Herald*, whose opinions you seem to distrust in your paper of to-day, is correct in his conclusions, and deserves the thanks of every friend of freedom and humanity for the courage and fidelity of his disclosures. I have had ample evidences of the fact that those are greatly behind the times who speculate on the probabilities of re-opening the African slave-trade; it is already a thing accomplished, and the traffic is brisk, and rapidly increasing. In fact, the most vital question of the day is not the opening of this trade, but its suppression. Shall it be longer tolerated in defiance of all laws of God, and of all laws of Christian, and even Mohammedan nations? The arrival of cargoes of negroes fresh from Africa, in our own Southern ports, is an event of frequent occurrence. Many of the public journals of that region are supposed to be in the interest of the traders, and the publishers of others are prevented from announcing such arrivals by well-grounded fears that such action would expose themselves to the vengeance of the brutal and barbarous men engaged in this business. In all the cotton States the cry is for cheap negroes. They denounce our laws against the slave-trade as a protective tariff of twelve or fifteen hundred per cent. on the price of labor for the benefit of the slave-breeding States; increasing the price of negroes for consumption in the cotton fields from one hundred dollars each (the full cost of importation were it not for prohibitory laws) to twelve or fifteen hundred dollars. With the hope of enlisting the whole South, they point to the advance of Free Labor, and declare that the defeat of Slavery in the struggle for Kansas was owing solely to the scarcity of slaves.

There is great force in these sectional appeals, though they will meet a sturdy opposition not only in the humanity but in the unmistakable pecuniary interests of all the slave-breeding and non-cotton South, including Tennessee and North Carolina, as well as the five border Southern States. But the Administration is either secretly favoring or is really paralyzed by the power of this great combination, and therefore stands idly by while the gigantic wickedness is doing its dreadful work. Nothing but a rally of the friends of Freedom and the transfer of the scepter of power to the hands of those who have the courage and the will to oppose with the whole power of the Government can put a stop to what Jefferson so justly called 'this execrable commerce.' Shall we permit the whole country to be Africanized? Shall we permit those engaged in this treason against God and humanity to blacken the Gulf States with countless thousands of innocent men stolen, and brought hither under the protection of our own stars and stripes, until the citizens of the North are called upon to rescue these infatuated monsters from the inevitable event of another St. Domingo?

WASHINGTON, July 10.

Carefully as the secret has been guarded by those interested, it is well known throughout the entire South that a very large number of slaves have been landed chiefly on the Florida coast, within the past twelve months. A very distinguished Democratic Senator informed me within the last week, that his estimate of the number of cargoes of 'savages' that had been successfully transported into the interior of the country since May, 1858, was between sixty and seventy. He added that the boast had been semi-confidentially made to him, six weeks ago, by an individual interested, that twelve slave vessels, whose names were known to him, would discharge their living freight

upon our shores within ninety days. Supposing each vessel to contain, deducting loss by death, 250 blacks, the late increase of slave population of the South, by importation from the coast of Africa, must have been over 15,000. Startling as this fact appears, I have not ventured to communicate it to you until fully persuaded that it cannot be contradicted; or, if gainsay, that its truth may within a short period be demonstrated.—*Corr. N.Y. Herald.*

SLAVE GIRL RESCUED AND TAKEN TO CANADA.

DETROIT, July 1, 1859.

A genuine 'rescue' case occurred in this city yesterday afternoon, which, for a few hours, was the theme of some excitement and more talk. The steamer North Star arrived at our dock from Superior City, Lake Superior, having on board a Mrs. Moore of Winchester, near Louisville, Ky., with her two body servants, mulatto girls of the ages of 13 and 17. Before the arrival of the boat, some of the colored persons on board had been tampering with the girls, and suggesting the idea of a visit to Canada when they landed here. Whether they had given their full consent to such suggestions is quite doubtful.—Report says they had consented to leave their mistress. When the boat landed, the word was given to several colored persons on the dock, and very soon a crowd of some dozen or two gathered and entered the boat's cabin, and asked an interview with the girls, who were beside Mrs. Moore. They were told to converse with them there if they chose to, but were not satisfied to do so, and asked them to step one side. Report says the lady told them to go if they chose, and that they refused, when they were surrounded, and the younger one seized by the negroes, and immediately hustled off the gang-plank and on to the ferry-boat just ready to cast off for the Canadian shore. The other one either escaped from them voluntarily, or was detained by the lady owner and a friend in company, and was immediately locked up in a state-room. In ten minutes, the one taken off was on Canadian soil. In crossing the river, it is said, she told the captain of the ferry that she did not go of her own accord. The whole affair was a successful surprise, and occupied scarcely five minutes. No one, except a few negroes engaged in it, knew anything about it, or had anything to do with it.

Mrs. Moore was affected to tears at the loss of the girl and said confidentially that she could not have gone of her own accord; that she had always been treated kindly as a house servant, and had no occasion to leave. It is reported that she told the other one, who is sister to the one taken off, to go too if she wished, but that she refused to go. How true this is, I cannot say, but from the fact of her being locked up in a state-room, it looked as though the story might be doubtful. The North Star soon sailed for Cleveland, and so no effort was made to induce the lost one to return, which the lady was sure she would do if she had an opportunity.

Among other rumors is the one that Isaac L. Moore, the lady's husband, who is interested in Superior City property, and who is now there, has become involved in business, and that the girls were being conveyed back to Kentucky to be sold to help re-imburse his treasury. I doubt this part of the story, because I doubt if any one present except the family would know the fact if it were so. It is said, however, that the girl seemed to entertain the idea and this fear. His family had been at Superior City a year or two. The lady spoke feelingly of the poor girl's condition, being among strangers and without clothes, except those she had on, which indicated that she had been cared for, as far as clothing was concerned.

The girl was visited after the Star left, and was found in a negro house, but apparently not exactly satisfied with the contrast in her condition. She said she liked Superior City, but she did not like Windsor (Canada). She was very evidently frightened at the course

she had taken, but hardly seemed to know what she wanted to do under the circumstances, or where she would like to go. I have little doubt, had her mistress gone over and found her, and had she not been restrained, she would have gone with her to the boat, and returned to Kentucky. Those engaged in the affair state that both girls had consented to go when the boat landed here, but that the elder was intimidated by the lady, and Mr. Bright, who was a friend traveling in her company. It is difficult to get at the real facts in the case, as the whole of this was the work of only a few moments, and the Star left in an hour after.

The Detroit Advertiser, in speaking of the above case, says :

'Anxious to learn the precise state of the case, our reporter went over to Windsor, and obtained an interview with the fugitive. He found her in the house of one of the colored citizens of the place. She was neatly dressed, and was, on the whole, a nice looking girl, as before remarked, of very fair complexion, and hardly anything that betrayed a negro origin. From conversation, our reporter concluded that she regretted, if she had ever consented to, what had taken place. She was evidently bewildered at the course things had taken, and no doubt wished herself once more safely on the North Star. The rescuers, we are convinced, believed that the girls were being returned to Slavery. If this be correct we can only rejoice that, in this instance, the infamous cupidity of man, that compels him thus to traffic in human flesh, has been frustrated.'

CONDITION OF FREED SLAVES IN CANADA.

The *Ohio Statesman* and some other pro-slavery organs in Ohio, have expressed great indignation at what they are pleased to style a 'great outrage,' being nothing more nor less than the late rescue at Detroit of an almost white slave girl from her mistress, who had been residing at Superior City, and who was taking the girl back to slavery. They have expressed fearful apprehension for the fate of the girl in Canadian freedom, and deplored that she could not enjoy the superior blessings of light colored female slaves in the South!

The *Detroit Advertiser* having observed this painful anxiety of Democratic editors in behalf of one they would enslave, has inquired into the condition of the object of their solicitude. She has been adopted by Mr. and Mrs. Clark, of Windsor, a most worthy and respectable colored family, of handsome property, and is not only contented and happy, but grateful to those who rescued her from the grasp of slavery. Mr. Clark has a responsible position in the Windsor Post Office, and Mrs. Clark, an intelligent woman, occupies her leisure hours in teaching a class of children, amongst whom is now the rescued girl. Democratic editors need cry no more on her account.

The *Advertiser* also states that the slaves run off by old John Brown, of Kansas, and who arrived at Windsor, C. W., early in the spring, are all doing well. The adults are at work, and the little children are kindly cared for. The party express themselves as highly satisfied with the change in their condition.

TWENTY SLAVES MANUMITTED.—The Steamer Golden Gate recently landed in San Francisco, twenty negroes—male and female—manumitted slaves from Mississippi. They formerly belonged to a man named Norton, who in his will directed that they should be sent to California, and that the sum of \$1,000 should be divided between them on their reaching that State. They have received the money and nearly all of them obtained employment. The appearance of the negroes clearly showed their recent removal from a plantation.

An operation was performed upon the eyes of Jefferson Davis, in Washington, a few days since, by which his sight, with the loss of which he has been threatened for several years past, was much improved.

A CASE OF KIDNAPPING.

Three Fugitive Slaves Sent Back to Servitude from Chicago.

[From the Chicago Press and Tribune.]

Considerable excitement existed among the colored people, arising from the report that one William Turner, a person who has usually followed the occupation of janitor, himself colored, had been engaged in taking colored men to St. Louis in order to return them to slavery. A short time since he left here with three others, pretending to get them work, and it is alleged that for a reward conveyed them to the authorities. So intense was the excitement last night, that Turner's friends were obliged to get him into a place of safety to escape their violence. No outbreak, however, occurred.

Turner was kept in the lock-up last night for security. Many attempts were made to get him out, but failed. This morning he was set free. There is a rumor that a number of colored people caught a partner of Turner's last night, who had assisted him in getting away, took him to the lake shore and administered three hundred lashes upon his bare back.

This forenoon the matter was brought before the city authorities, and from information lodged with them, warrants were issued by Justice Millikin for the arrest of William Turner, Charles Noyes and Charles Smith. Turner is the one alluded to above. Noyes was formerly a detective officer with C. P. Bradley & Co., but left the firm some time since. Smith was also a detective officer in the city employ, during the administration of John Wentworth.

The facts alleged are, that one Capt. Frost was the owner of the three negroes who have been abducted. At the time of losing them he offered a reward for their recovery. Noyes heard of the reward, and traced the negroes to this city. By the aid of Turner, he gained an interview with them, and wished to hire them to go down to some place in this State and dig trees. In this manner he got them to the Illinois Central Depot, and shipped them in a special car to St. Louis. Yesterday he received a draft for \$2,500, the alleged reward.

LATER.

The names of the fugitives were Washington Anderson, James Anderson, his brother, and Henry Scott, their cousin. The latter has a brother in this city, and the three fugitives settled down here to reside. A reward of \$2,500 was offered by Capt. Frost, for the recovery of his property, his lively chattels.

Turner was then in the employ of Charles Noyes, and took care of his rooms, and the boy Oertman, who knew the fugitives by sight, was sent up from St. Louis. Through Turner, Noyes and Smith found access to the Andersons and Scott, and began their overtures. Sagacious detectives both, their plans were skillfully laid. Noyes was about to retire from city life, he was going to the country; he was in love with the fields, had bought a farm in the western part of the State, and these 'boys' were just the men to whom he would entrust its culture. He was liberal in his offers of wages, and Smith was eloquent in expatiating on the charms of the life they would enjoy with Mr. Noyes.

To make the thing work more smoothly, and there is a skill in this that leads us to admire Mr. Noyes, the colored men were taken the rounds of our agricultural stores. They were flattered in being consulted freely upon tools, seeds, &c., each being allowed to select his own implements, and they went in with a will and adjusted to their taste and to their brawny arms, forgetting they were the property of Capt. Frost, sundry hoes and rakes, and axes and scythes, and grew vastly delighted at the confidence reposed in them by their generous employer.

An entire second class car was chartered on the Illinois Central Railroad through to St. Louis for \$150. The purchases were made on Friday of last week, and that night the kidnappers took their victims on board the

cars and went southward to complete their contract with Capt. Frost.

A private dispatch was received here on Monday last, that three fugitive slaves from Chicago had been landed on Bloody Island, opposite St. Louis. The intelligence caused inquiry to be instituted, and the friends here of these fugitives, who had missed them flashed into excitement.

A woman of color, a passenger over the St. Louis and Chicago road yesterday, puts the finish to the story, by the statement that the men, Anderson and Scott, who were well known to her, were so landed on Bloody Island on Monday, and that they were that night cruelly whipped.

On Tuesday Noyes and Smith returned to this city, and almost immediately the former was in the street offering for sale a draft on St. Louis for \$2,350—the price of blood of course. It was offered to Messrs. Forest, bankers, who, however, did not want exchange on St. Louis. At the counter of Messrs. Norford, however, Noyes obtained his money, thus putting on record with them what some of our detectives, as sharp as Noyes, but just then on another lead, not long thereafter had spotted and made into 'evidence.'

The excitement in our community yesterday morning was intense. At an early hour the negro Turner had been discharged from voluntary incarceration, and not long thereafter it was evident that indignation had grown over night. Such were some of the demonstrations threatened yesterday forenoon, about the same time that warrants were sworn out against Noyes, Smith, Turner, and the boy Oertman. Turner, Smith and Oertman were also arrested, while Noyes, who had been seen about town, and indeed had conversed with some of our leading citizens as late as 10 A. M., was unfortunately and shamefully allowed to elude capture, carrying with him the \$2,300. We believe officers are on his track, however, that that entire sum will not buy off from taking him, if possible.

The parties being brought before a Justice, on motion of the Prosecuting Attorney, the case was continued, that Noyes might (if arrested) be tried at the same time. The penalty of this offense in Illinois, is one to seven years imprisonment for each person kidnapped, and they will stand a chance of getting it.

A NARROW ESCAPE

We learn that a free born colored man of this city, named Henry Price, narrowly escaped being sold into slavery, in the State of Missouri, a short time ago. One of the sweet and gentle laws in the State is founded upon the hypothesis that every colored man is supposed to be a slave unless he can prove that he is free. As the Southern Presbyterian *Review* expresses it, 'He is believed to have a right to the status in which he is born,' and the presumption of law is, that it is a status of slavery. The slaveholders always talk learnedly and warmly in favor of good feeling between the free and slave States, and laws that shall foster a sentiment of good neighborhood. This law, relative to free colored people, is one of that sort; it is intended to indicate a kindly feeling towards white men who believed it no great crime in another to be—

'Guilty of a skin not colored like their own.' It seems that Price being in St. Louis, a steward on one of our boats, was sent of some errand into the city, was caught by some thief, put in jail as a fugitive, and laid in jail more than a week, and was finally obliged to pay \$14 fees before he was set at liberty. Had he not been able to prove his condition—that of a free man, he would have been sold into slavery to pay the charges of his keeping. Such outrages need no comment, they speak so loudly for themselves.

To steal a family of free people, as was done in Cumberland county a few days since, and sell them into hopeless slavery, is a matter of small import when compared with the escape of a fugitive from slavery.—*Pittsburgh Gazette*.

A FEMALE SLAVE RESTRAINED OF HER LIBERTY IN PLYMOUTH.

This morning, at Plymouth, Mr. N. B. Spooner petitioned Judge Thomas Russell, of the Superior Court (who was in Plymouth at the time,) for a writ of *habeas corpus*, to take the body of one Maria Gaskins, a female slave then in Plymouth. The petition sets forth that the said Maria is a married woman, and is restrained of her liberty by one William Holmes and wife, of New-Orleans, on this 18th day of July, 1859.

The writ was issued, and made returnable to either of the Judges of the Supreme Judicial Court, and placed in the hands of Deputy-Sheriff John Atwood, jr. The Sheriff proceeded at once to serve the process upon Mrs. Holmes, and taking Maria into custody brought her to this city, and returned his writ to Judge Metcalf of the Supreme Court.

Maria states that she is about 35 years old, was born in Savannah, Ga., and was purchased by Mr. Holmes, who took her to New Orleans. When Mr. Holmes and wife left New Orleans a few weeks since, she (Maria) was told that they were going to take her to her friends in Savannah; instead of which, as it now appears, they took passage up the Mississippi River, and came across the country to Plymouth. She further states that she is restrained of her liberty, and has not near so much liberty here at the North as she had in New Orleans, as her mistress did not like to have her go out at all, but she went out yesterday to church, and found friends to whom she related her story, and this proceeding is the result.

On account of the unavoidable absence of witnesses the case was postponed till 9 o'clock to-morrow morning for examination. William L. Burt, Esq., appeared in behalf of the slave.—*Boston Evening Journal*, July 18.

THE COLORED WOMAN DECLARED FREE.—In the Supreme Court, in Chambers, this forenoon, before Judge Metcalf, Maria Gaskins, the colored girl, who was brought from the South by her mistress, Mr. and Mrs. William Holmes, to Plymouth, appeared with her counsel and friends, to be heard on the writ of *habeas corpus* issued by Judge Thomas Russell of the Supreme Court. The petitioners alleged that she was brought from the South without her knowledge of her destination, and that since her arrival at Plymouth she has been unduly restrained and deprived of her liberty.

H. L. Burt appeared as counsel for the girl, who was accompanied into Court by about a dozen persons.

Judge Metcalf—I did not think it proper to compel the attendance of these parties yesterday morning, and accordingly postponed the case to give them ample time to appear, if they desired it.

There is no evidence that this person has been deprived of her liberty, except that which is contained in the testimony of the girl herself. That does indeed imply a degree of restraint, sufficient, I think, to entitle her to her discharge. She can go; and let the matter end here. She can go where she pleases; I should advise her to go back to Plymouth, and get her trunks and clothes.

Mr. Burt—We have a precedent, your Honor, in a case similar to this, under which we ask your Honor that a record of this proceeding may be made, for the future benefit of the party, should she need to use it, in consequence of being again deprived of her liberty.

Judge Metcalf—if you will leave the papers here, I will make my own record. I shall not go into a work of supererogation on political grounds.

The hearing was then adjourned, and the girl, with her friends, left the Court-House—*Boston Traveler*, July 19.

The Kansas Constitutional Convention has adopted the Ohio Constitution, as embodying the leading features which they would prefer to have incorporated in the instrument they have met to frame. The vote stood—for Ohio, 28; Indiana, 23; Kentucky, 1.

ANTI-SLAVERY MEETING.

[From the Dublin Daily Express.]
A very numerously attended meeting was held last evening in the Metropolitan Hall, Lower Abbey street, for the purpose of hearing statements from gentlemen from America relative to the slave system in that country.—At eight o'clock the chair was taken by

The Right Hon. the LORD MAYOR.

The meeting having been opened with prayer,

The Rev. Mr. King was introduced to the meeting. He observed that he appeared to give some information of the working of the slave system in the United States, and the present condition of the colored race in Canada. Their condition was well calculated to enlist the sympathy of every Christian, whether they viewed them in their idolatry, in their original condition, or in the New World robbed of all religion and in bondage, or in British Colonies, scarcely emancipated from their former bondage. Viewing them from all points, they were calculated to excite the sympathy of all Christian people. There were sundry ways proposed to emancipate the American slaves, but while these means were being discussed the slaves were still in bondage. All friends of freedom, however agreed that slavery was a blot on the escutcheon of the United States. He was not going to discuss those various measures, but to speak of facts which he had himself seen. He had spent seven years in the State of Louisiana, and there he learned that slavery was an institution founded in injustice and supported in villainy, and that it could not remain in a Christian community. Either it would conquer Christianity, or Christianity would entirely annihilate it. There were fifteen States in the Union where slavery existed. These extended from the Ohio river on the North to the Gulf of Mexico; from the Atlantic on the East to the Rio Grande on the West.—The system of slavery in all parts of America was not the same. By one single act of Parliament the British Parliament abolished slavery; but in America, when they abolished it in one State they had still to contend with fourteen other States, where the laws were different with regard to slavery. The slave States embraced all sorts of soil. The Northern States grew corn, and slaveholders required but few slaves. Those on the South, lying on the Gulf of Mexico and the Atlantic, were devoted to the growth of cotton and sugar, and required many slaves, so that those slaves not required in the North were sent off to the South to be sold. From this there arose an internal traffic in slavery, attended with awful consequences, much suffering, and very demoralizing in its practices. Were it not for this traffic slavery should cease in the South; for if the slave owners of the North had a number of slaves for whom they had no employment, and had no market in which to sell them, they should emancipate them. Hence the war to extend the slave traffic. He rejoiced to know that the spirit of the North and of the West was not yet dead—that there was a voice yet speaking to them, and declaring that it would not permit another slave state to be added to the Union. (hear, hear.) The treatment of slaves was divided into two aspects—one the physical and the other the moral. With regard to the physical treatment, the law recognised the slaves as chattels, or beasts of burden. The treatment the slave received depended on the will of his master. When they were with a kind master they were kindly treated, but when they were with cruel masters they were cruelly treated, overridden, and the necessities of life almost denied them. This was one of the great evils of irresponsible power given to masters. In some States, the law forbade the master to act with cruelty towards his slave; but how could this be carried out if a slave's testimony could not be received in a court of justice, hence this law was a dead letter. Two years ago he was passing through a State in which this law was in existence, and he heard of a master bringing out a slave and whipping him to death in the presence of several other slaves, but nothing

more was heard of the matter: and why? Because the testimony of the slaves would not be taken in a court of justice. It was said that as slaves were the property of their masters, and were valued at from ten dollars to 1,000 dollars, they would be kind to them. In some instances they treated them with the same kindness as men treated their horses and cattle here. Those who read the works of Mrs. Stowe (applause) might rest assured that every word she said, with regard to the treatment of slaves was perfectly true, and it was the truthfulness of the story that made it tell so powerfully in the Southern States.—With regard to the moral aspect of slavery, it was, as Wesley said, the 'worst of all villainies.' It was said that knowledge was power, but that power was denied to the slave. In Louisiana, the master who taught his slaves to read was fined very heavily. They should treat their slaves as beasts of burden, denying to them the Word of God. That was the worst evil of all. What must be the condition of the community who were living habitually in the indulgence of those sins on which the pious mind could not think without pollution? There were three distinct opinions with regard to slavery:—First. Those planters who believed that it was a divine and patriarchal institution; their argument was that Abraham and others of the patriarchs possessed slaves, and went to Heaven, and they would follow them. Those who hold that opinion are very numerous at present in the Senate. The second opinion was held by those who maintained that slavery was a great social and moral evil. If such persons were spoken to on the subject they would acknowledge that it was such, but yet they would make no effort to get rid of the evil.—The third opinion was held by those who maintained that slavery was a great social and moral evil. If persons conversed with them on the subject they would acknowledge this, and they would use any effort or any means in their power to get rid of the evil.—They believe it will not always exist, and were using every means they could to mitigate the laws which sanctioned slavery.

These persons were prepared to engage in any plan likely to remove this curse, and many of them had already liberated any slaves whom they might have had in their possession. It might be thought easy to liberate slaves, but such was not the case. If a person wanted to liberate slaves which he held in Louisiana, he should go beyond the United States to do so. In what were called the Free States they could not be set entirely free, because they were subject to certain restrictions. The only place they could be entirely free was on British soil (hear, hear.) On the coast of Africa there was a colony of 70,000 colored people, who had been recognised by France and England as an independent republic, but the United States had refused to recognise it, as they should admit a member from it into their Assembly. For several years the hand of the slave master had been pressed more tightly on the slaves, and about the year 1850 the Fugitive Slave Law was passed. The effect of this was that nearly 50,000 slaves made their escape and crossed into Canada. In May, 1848, he (the Rev. gentleman) had emancipated a number of slaves who had been considered his property. They were all provided with homes, and now their children could read the Bible, and most of the adults could do the same. The way in which homes were provided for them was, he went to Lord Elgin, and by his influence obtained a grant of 9,000 acres of land; 18,000 dollars were subscribed to secure this land, and it was divided into farms of fifty acres, one of which was given to each fugitive at a fair rent, so that they might be made independent and placed in a fair position; for he held when colored men were put in a fair position they were able to maintain themselves comfortably, and well able to develop their mental faculties. The great point of this settlement was that they had a home for colored men, and by it they put a stop to the absurd statement that the slave could not support himself. During the

whole time that this settlement was in being he never saw a drunken man in it, though there were upwards of 1,000 souls located there. The object of making the present statements was to get funds to erect schools and endow them, to erect places of worship, and to have academies where young men could be educated so that they could enter college. At present they had not school or church accommodation sufficient for their wants, and these wants would be daily increasing. If these persons were properly educated they would prove a great blessing, not only to themselves but to the country in which they lived. Besides this there were large fields of usefulness opening up to the colored race.—By the researches of Dr. Livingstone large tracts of arable land were discovered in the interior of Africa, and what was to prevent the emancipated slaves from being sent there, where they could grow cotton and sugar as well as in America? (Hear, hear.)

Mr. Day a colored gentlemen, next addressed the meeting. He gave a history of the progress of slavery from the earliest period of the American Republic, and remarked that the invention of the cotton-gin by Whitney was the greatest curse that ever befell the slave population. The slaveholders had been fast increasing their power since 1835; every four years from that period those who had watched the history of the country might observe that they had made a new demand. As an instance, within a recent period they had annexed Texas, and made it a slave state.—He next instanced several cases of oppression to which slaves were subjected, and stated that at an election it was considered that he was treated with great kindness in being allowed to vote, because he possessed the 51-100th of white blood in his veins. On the same occasion he saw two brothers going to vote, and because one was darker than the other, he was not allowed to vote. Since then the law allowing persons with the 51-100th of white blood to vote had been abolished. Having referred to instances of bravery in the history of various countries in favor of freedom, Mr. Day proceeded to say that they wanted to establish schools and churches in their colony for the advancement of the free slaves. The reason they applied to the people in this country was, that they felt that slavery should be met by a contrary power on this side of the water. Let the present experiment fail of the building up of schools and churches and the bringing up of the freed slaves to a prosperous condition, and a howl of exultation would go up all over the slave lands, and they would say that slaves could not develop and take care of themselves—But let them succeed in the present undertaking, and it would rise as a signal light, casting its brilliancy over the whole of slave-land, and eventually would prove a blessing not only to slaves themselves but to the whole country (applause).

The Rev. Mr. M'Clure, of Londonderry, then came forward and moved the following resolution:—

'That this meeting regards slavery as a great social evil, directly opposed to the spirit of the Gospel; that all legitimate means ought to be employed for its abolition; and that Mr. King's efforts at the Elgin settlement deserve every encouragement and support.'

The Rev. gentleman remarked, that certainly no person present could be in favor of slavery, and that we could not but believe it contrary to the Gospel, which commanded us to do unto others as we would have them to us. Having visited some of the Slave States of America, he could testify to the truthfulness of the statements of the speakers who had preceded him, as to the moral degradation of slavery, and, having been privileged to spend a day or two at Buxton, in the Elgin settlement, he could testify to its efficiency. He had passed on horseback through the forests of the settlement,—forests compared with which our trees are merely twigs. He had examined the scholars there in the school, and he would say that they compared well with

the scholars in the National schools here which he had been usually privileged to examine (applause.)

The resolution was supported by Mr. Greer. He was glad that an opportunity was now afforded to show our hatred to slavery, even without incurring the charge of intermeddling with the Government in which slavery is located; and he hoped that Mr. King would be sustained by us, not merely by words, but by that substantial aid which was necessary (applause.)

The resolution was unanimously carried.

Mr. Day then proposed the following:—

'That we hereby tender our best thanks to the Right Hon. the Lord Mayor of Dublin, for his kindness in presiding over this meeting.'

Mr. Day remarked that it was something to have the first civic authority of their city to take the chair on such an occasion. He regarded it as an indication of the height to which the love of liberty had risen here. He believed his lordship was in this worthily representing Ireland, of which it could be said—

'There is no other land like thee,
No dearer shore,
Thou art the shelter of the free—
The home, the port of liberty.'

—(Applause.)

Thomas Drury, Esq., seconded the resolution, remarking that before he called upon the Lord Mayor he judged he would not refuse to preside, because of his known love of liberty (applause.)

The Lord Mayor in returning thanks spoke of his gratification in having been called to the chair at this meeting. When first asked by the Rev. Dr. Kirkpatrick and Mr. Drury he had assented, without even entering minutely into the reasons for the meeting, &c., because he knew that whatever those gentlemen would be engaged in, would be with a benevolent intention (applause.) But he desired to thank them for the opportunity of meeting this large assembly of his fellow citizens, and for the intellectual treat which they had this evening enjoyed: for he might say, that scarcely ever had he spent an evening when he had been better entertained (applause.) Sentiments such as these, coming from black or white, must certainly come from an honest source (applause.) Having traveled in many of the slave states of America, even as far south as New Orleans, and having resided for two years in the city of Charleston, South Carolina, he was prepared to give the fullest endorsement to the truth of the statements made by the speakers of the evening. He again returned thanks to the audience for their expression of thanks in the resolution (applause.)

Notices were given that any persons desiring to donate money to this object, or to furnish books for the library in the settlement, can leave their cards or call at 28, Ruthland-square North.

COL. FORNEY ON DR. BAILEY.—Col. Forney, in the Philadelphia *Press*, refers to the melancholy death at sea, of Dr. G. Bailey, the editor of the *National Era*, published at Washington:

'We were never personally acquainted with the deceased; politically we have ever been an opponent. We believe that we have never held an opinion or advocated a single public measure in common with him; but we have never undervalued his qualities, worth, or work. He established an anti-slavery paper in Washington more than twelve years ago, when the discussion was practically prohibited in the district—when Adams and Giddings were the only representatives of his party in the House of Representatives, and when Hale had not yet entered upon his solitary career in the Senate. He lived to see the third of that Senate, and a majority of the House, maintaining in their places the doctrines and policy which he advocated. Impartial history will record this as a triumph, and impartial justice will acknowledge his share of the achievement as honorably won.'

FROM A FUGITIVE SLAVE TO HIS MASTER.

[From The Jamestown (N. Y.) Journal.]

'FUGITIVE'S HOME,' Sandwich, C. W., }

March 18, 1859. }

Mr. Wm. Riley, Springfield, Ky.—Sir: I take this opportunity to dictate a few lines to you, supposing you might be curious to know my whereabouts. I am happy to inform you that I am in Canada, in good health, and have been here several days. Perhaps, by this time, you have concluded that robbing a woman of her husband, and children of their father, does not pay, at least in your case; and I thought, while lying in jail by your direction, that if you had no remorse of conscience that would make you feel for a poor, broken-hearted man, and his worse-than-murdered wife and children, and could not be made to feel for others as you would have others feel for you, and could not by any entreaty or persuasion be induced to do as you promised you would, which was to let me go with my family for \$800—but contended for \$1,000, when you had promised to take the same you gave for me (which was \$660.) at the time you bought me, and let me go with my dear wife and children! but instead would render me miserable, and lie to me, and to your neighbors (how if words mean anything, what I say is so,) and when you was at Louisville trying to sell me! then I thought it was time for me to make my feet feel for Canada, and let your conscience feel in your pocket.—

Now you cannot say but that I did all that was honorable and right while I was with you, although I was a slave. I pretended all the time that I thought you, or some one else had a better right to me than I had to myself, which you know is rather hard thinking.—You know, too, that you proved a traitor to me in the time of need, and when in the most bitter distress that the human soul is capable of experiencing; and could you have carried out your purposes there would have been no relief. But I rejoice to say that an unseen-kind spirit appeared for the oppressed, and bade me take up my bed and walk—the result of which is that I am victorious and you are defeated.

I am comfortably situated in Canada, working for George Harris, one of the persons that act a part in 'Uncle Tom's Cabin.' He was a slave a few years ago in Kentucky, and now owns a farm so level that there is not hills enough on it to hide a dog, yet so large that I got lost in it the other day. He says that I may be the means of helping poor fugitives and doing them as much good as he does, in time.

This country is not what it has been represented to me and others to be. In place of its being cold and barren, it has beautiful, comfortable climate, and fertile soil. It is much more desirable in these respects than any part of Kentucky that I ever saw. There is only one thing to prevent me being entirely happy here, and that is the want of my dear wife and children, and you to see us enjoying ourselves together here. I wish you could realize the contrast between Freedom and Slavery; but it is not likely that we shall ever meet again on this earth. But if you want to go to the next world and meet a God of love, mercy, and justice, in peace; who says, 'Inasmuch as you did it to the least of them my little ones, you did it unto me—making the professions that you do, pretending to be a follower of Christ, and tormenting me and my little ones as you have done—had better repair the breaches you have made among us in this world, by sending my wife and children to me; thus preparing to meet your God in peace; for, if God don't punish you for inflicting such distress on the poorest of His poor, then there is no use of having any God, or talking about one. But, in this letter, I have said enough to cause you to do all that is necessary for you to do, providing you are any part of the man you pretend to be. So I will close by saying that, if you see proper to reply to my letter, either condemning or justifying the course you have taken with me, I will again write you.'

I hope you will consider candidly and see if

the case does not justify every word I have said, and ten times as much. You must not consider that it is a slave talking to 'massa' now, but one as free as yourself.

I subscribe myself one of the *abused* of America, but one of the *justified* and *honored* of Canada. — JACKSON WHITNEY.

OUR FREE COLORED POPULATION.

If there is one fact established by steadily accumulating evidence, it is that the free negro cannot find a congenial home in the United States. He is an exotic among us, and all the efforts of philanthropists to naturalize him on American soil and under American skies have failed. We know that it is common to attribute this failure to the prejudice of the whites, which defeats all the attempts made to improve radically and permanently the condition of the blacks; but after allowing to this cause all the influence which it deserves, it must be admitted that it does not explain the almost universal degradation of the colored population in the free States and we must look beyond prejudice and social ostracism, and the unequal legislation which may be supposed to flow from there, for some deeper explanation—one which we believe is to be found in the constitution of the negro himself.—[Phil. North American.]

The *North American* is neither original nor deep. Its philosophy is as old as it is shallow. The meanest and stupidest tyrant that ever breathed can find in the character of the oppressed an apology for his oppression. It is the most frequent as it is the most easy mode of defending injustice and wrong, especially in a community where prejudice is already excited against the victims of wrong rather than against the wrong doer. That the negro is oppressed and degraded is no fault of those who oppress and degrade him, but in the negro himself! Those who shoot down the Indians upon their native soil are convinced that Indians 'cannot find a congenial home in the United States,' and enforce their conviction with gunpowder and bullets! Mark! it is free negroes who cannot find homes in the United States—not slaves. The fault does not after all lie so much in the *negro* as in the *free*. In one section of the Union they are moving heaven and earth to get more negroes into the United States. In the North free negroes are denounced as exotics. There is really no difference between the two classes; both are animated by the same devilish pride and cupidity.

Let those who prize of the ignorance and degradation of the free colored man be magnanimous enough to show him fair play—cease to make him the object of constant detraction, the target at which the malicious and base may shoot with impunity—cease to exclude him from the common schools, and to proscribe him in the church—cease to drive him from all the avenues of respectable industry—cease to exclude him from the jury box and the ballot box—cease to insult him in the street, and exclude him from concert halls and lecture rooms—cease to exclude him from the rail cars and the omnibus—cease to degrade him in the eyes of society and in his own eyes—encourage and cheer him onward in all that is manly and praiseworthy; and if, after you have tried this method for a reasonable time, you see no improvement in the character of the negro, we will join with the *North American*, black as we are, in affirming that the fault of his degradation is with himself.

By a singular coincidence, a very finely executed likeness of Dr. Bailey, drawn by F. D'Avignon, has just been published by C. H. Brainard, Boston, which is pronounced an admirable portraiture by those most familiar with Dr. B.'s features.

THE CUSTIS SLAVES.

These are the palmy days of Southern chivalry. That state of society which has boasted itself the nurse and guardian of honor, is coming to the light in connection with the most honored and patriotic names in our history, and in contrast with the most noble deeds of heroism. While Mr. Everett was rehearsing in the ear of the whole nation the character of George Washington, and his sacrifices in the cause of human freedom, Mr. John A. Washington advertised a reward—probably to be paid from the proceeds of the sale of Mount Vernon—for the apprehension of a man who, believing that 'life, liberty, and the pursuit of happiness' were his 'inalienable rights,' had presumed to shake off the dust of his feet against the land of slavery. And just upon the eve of our annual glorification of independence, the papers announce that fifty slaves to whom the late George Washington Parke Custis had willed their freedom, are held in unrighteous bondage by a representative of the once honored and patriotic name of Lee. Happily the deep disgrace of this transaction is not enhanced by the allegation that some of these slaves are the children of Custis himself; since no drop of Washington's blood, directly or indirectly, flowed through his veins. But as the grandson of Mrs. Washington by her first marriage, Custis in his orphanage found in Gen. Washington a protector and a father, and was for years a member of his family; and so his name, during his lifetime, represented the household of Washington. We feel the disgrace, therefore, as national, when we read that such a man multiplied his children by abusing the chastity of his female slaves, and then left them to the liability of perpetual bondage. For though Custis himself is reputed to have provided at death for the liberation of his slaves, he knew enough of slave law to know that this could not insure their freedom. The sequel is told in the following facts, which are furnished to the *Tribune* by two correspondents at Washington, and are confirmed in a journal at that city. It appears that after the death of Custis no publicity was given to the will, and that Col. Lee, into whose hands his plantation passed, cajoled the slaves with the idea that time was necessary to provide for their emancipation. One correspondent says:

'Some three or four weeks ago, three, more courageous than the rest, thinking their five years would never come to an end, came to the conclusion to leave for the North. They were most valuable servants, but they were never advertised, and there was no effort made to regain them, which looks exceedingly as though Mr. Lee, the present proprietor, knew he had no lawful claim to them. They had not proceeded far before their progress was intercepted by some brute in human form, who suspected them to be fugitives, and probably wished a reward. They were lodged in jail, and frightened into telling where they started from. Mr. Lee was forthwith acquainted with their whereabouts, when they were transported back, taken into a barn, stripped, and the men received thirty and nine lashes each, from the hands of the slave-whipper, when he refused to whip the girl, and Mr. Lee himself administered the thirty and nine lashes to her. They were then sent to Richmond jail, where they are now lodged.'

The following is the testimony of another correspondent:

To the Editor of The N. Y. Tribune:

Sir. I live one mile from the plantation of George Washington P. Custis, now Col. Lee's, as Custis willed it to Lee. All the slaves on this estate, as I understand, were set free at the death of Custis, but are now held in bondage by Lee. I have inquired concerning the will, but can get no satisfaction. Custis had fifteen children by his slave women. I see his grandchildren every day; they are of a dark yellow. Last week three of the slaves ran away; an officer was sent after them, overtook them nine miles this side of Pennsylvania, and brought them back. Col. Lee ordered them whipped. They were two men and one wo-

man. The officer whipped the two men, and said he would not whip the woman, and Col. Lee stripped her and whipped her himself.—These are facts, as I learn from near relatives of the men whipped. After being whipped, he sent them to Richmond and hired them out as good farm hands.

Yours, A CITIZEN.
Washington, June 19, 1859.

The first impulse of the reader is to declaim against the injustice and cruelty of Lee. But the injustice and cruelty are in the system which Lee accidentally represents, whose laws denying to the negro the right to plead his own cause, leave him exposed to the cupidity and lust of his oppressor. The injustice and cruelty are in the state of society which slavery necessarily produces, and which Lee only typifies before the world.

Beside, if slavery be a good institution, if there is nothing in the system which calls for its total abolition, why should it be a favor for Custis to liberate his slaves, or why a wrong that Lee should retain them under the benign sway of the patriarchal institution?—Discipline is necessary upon every plantation; flogging belongs to the system. We cannot have this Christianizing institution without the Col. Netherlands and Lees who exemplify and enforce it. These men are the exponents of the society in which they live, and the administrators of that system which is its distinguishing feature. If slavery is a good institution, who shall condemn Col. Lee? But if these acts of his are a disgrace to the name of man, the system which generates such men and invests such acts with a patriarchal sanctity, is the deep and damning disgrace of our nation and our time.—*N. Y. Independent.*

A FATHER RUNNING OFF WITH HIS FAMILY.—Saturday last an old negro man of Steubenville, named Tom Snowden, in connection with one or two other sable gentlemen of that place, hitched up a conveyance and went to West Liberty, in this county, for the purpose of carrying away a slave girl and her child, mother and brother, the property of Josiah Chapline. The old man Snowden, is the father of the family. In the evening the family was sent down to the mouth of a lane some distance from the house, where they were to take a carriage which was provided for the purpose. Some of the citizens of the vicinity, having observed the colored folks during the day, decided to watch their movements, and so intercepted the carriage as it was moving away with its load. The citizens demanded a halt under a penalty of cold lead. When the two parties came together, it is said, the old man Snowden fought desperately, and was several times knocked down before he would yield. All the negroes engaged in the affair, slave and free, were arrested and committed to jail by a Magistrate, brought to this city, and safely confined for trial.—*Wheeling (Va.) Intelligencer, July 7.*

THE KANSAS CONVENTION.—The following is a special dispatch to the *Missouri Democrat*, dated Wyandotte, July 14:

The Convention has spent most of to-day in Committee of the Whole, having under consideration reports of the Committees on Legislative Department, on Judicial, on Education and Public Institutions. The article establishing Common Schools, as reported from the Committee, does not prohibit negroes from receiving full benefit of the schools. A proposition to insert the word 'white,' so as to effect that object, was laid on the table. Another amendment of the same virtue was pending when the Convention adjourned. A lengthy discussion was had on that point. A provision giving children of African descent an equitable proportion of the common school fund of the State was stricken out. The Committee to which was referred the memorial of the ladies of Kansas, praying that the Constitution be framed so as to give females the right of Suffrage, reported that in the opinion of the Committee, womankind would be more profitably employed in attending properly to their domestic duties.

A NEGRO BURNT AT THE STAKE.

A correspondent of the St. Louis *Democrat*, writing from Marshall, Saline Co., Mo., thus describes the burning of a negro at the stake:

Some time ago, you will recollect, a negro murdered a gentleman named Hilton, near Waverly, in this county. He was caught after a long search, and put in jail. Yesterday he was tried at this place and convicted of the crime, and sentenced to be hung. While the Sheriff was conveying him to prison he was set upon by the crowd, and taken from that officer. The mob then proceeded to the jail and took from thence two other negroes.—One of them had attempted the life of a citizen of this place, and the other had just committed an outrage upon a young girl. After the mob got the negroes together, they proceeded to the outskirts of the town, and selecting a proper place, chained the negro who killed Hilton, to a stake, got a quantity of dry wood, piled it around him, and set it on fire! Then commenced a scene which, for its sickening horrors, has never been witnessed before in this, or perhaps any other place.

The negro was stripped to his waist, and barefooted. He looked the picture of despair—but there was no sympathy felt for him at the moment. Presently the fire began to surge up in flames around him, and its effects were soon made visible in the futile attempts of the poor wretch to move his feet. As the flames gathered about his limbs and body he commenced the most frantic shrieks and appeals for mercy—for death—for water! He seized his chains—they were hot and burnt the flesh off his hands. He would drop them and catch at them again and again. Then he would repeat his cries; but all to no purpose. In a few moments he was a charred mass—bones and flesh alike burnt into a powder. Many, very many of the spectators, who did not realize the full horrors of the scene, until it was too late to change it, retired disgusted and sick at the sight. May Marshall never witness such another sight.

The ends of justice are surely as fully accomplished by the ordinary process of law as by the violence of an excited populace.

If the horrors of the day had ended here, it would have been well, but the other negroes were taken and hung—justly, perhaps—but in violation of law and good order. They exhibited no remorse. One of them simply remarked 'that he hoped before they hung him they would let him see the other boy burnt.'

WHO ARE WHITE PERSONS.—The *Cleveland Review* says: A decision was rendered yesterday in the case of Freeman H. Morris vs. Sanborn, Christian and Gardner. Morris has about one fourth negro blood in his veins, and was not allowed to vote at the late election in the First Ward, Sanborn, Christian and Gardner being the judges of the election. Judge Foot, at the Common Pleas of this County, held that under the Old Constitution of Ohio all persons having more than half white blood were declared to be legally white. The new Constitution merely mentioned 'white persons,' without defining what constituted a white person, consequently the definition of a white person contained in the old Constitution remains in force, and any law declaring a person having more than half white blood to be a negro must of necessity be unconstitutional.

FREEDOM AT THE SOUTH.—We are sorry to state that we have subscribers in some parts of Louisiana that say they 'would not dare to let it be known to some of the slaveholders there that they are supporters of *The Free South*, only at the peril of their lives.'—What will Russia or Spain or Turkey say to this? What does honest patriotism here say to it? What does the Free State party in Kentucky say to it? Russian despots are not so bad as American slave masters, and yet professed Democracy condemns the former and supports the latter. When men can be advocates of freedom only at the peril of their lives in America, it is certainly time to begin to think of what must be done.—*Free South.*

FREE COLORED PEOPLE OF NEW ORLEANS.

We find in *The New Orleans Picayune* the following description of the free colored population of New Orleans:

'Our free colored population form a distinct class from those elsewhere in the United States. Far from being antipathetic to the whites, they have followed in their footsteps, and progressed with them, with a commendable spirit of emulation, in the various branches of industry most adapted to their sphere.—Some of our best mechanics and artisans are to be found among the free colored men.—They form the great majority of our regular, settled masons, brick-layers, builders, carpenters, tailors, shoemakers, &c., whose sudden emigration from this community would certainly be attended with some degree of annoyance; while we count among them in no small numbers, excellent musicians, jewelers, goldsmiths, tradesmen and merchants. As a general rule, the free colored people of Louisiana, and especially of New Orleans—the 'creole colored people,' as they style themselves—are a sober, industrious and moral class, far advanced in education and civilization. From that class came the battalion of colored men who fought for the country under Gen. Jackson in 1814-15, and whose remnants, veterans whom age has withered, are taken by the hand on the anniversary of the glorious Eighth of January, by their white brethren-in-arms, and proudly march with them under the same flag.'

Why, we should like to ask, do the free colored population of Louisiana form a distinct class from those elsewhere in the United States? There is, we believe, no other reason except that the laws, and still more the customs of Louisiana, so long as the French creole population formed the ruling class in that State, were much less proscriptive toward the free colored people than the laws and customs of the other States. If the free colored people of Louisiana are less 'antipathetic' to the whites than the same class in the other States, it is because the whites began by being 'less antipathetic' toward them. If in other States they have not followed so successfully in the footsteps of the whites, it has not been so much from the want of emulation as from their having been confined mostly to a few menial occupations and to their exclusion, if not by law at least by custom and usage, from most of the callings which they follow so successfully in New Orleans.—*N. Y. Tribune.*

THE STORY OF RETURNING FUGITIVES.—The Democratic organs have been imposed upon with a story that 16 fugitive slaves have just returned from Canada to their masters. The *Cleveland Leader* thus disposes of the story:

'The statement of the *National Democrat* that 16 fugitive slaves came over from Canada in the packet Union, met their master here, and returned with him to the South, is entirely a fabrication. Not one of the party has returned to slavery. Two thirds of the party were born in Canada, and half of the balance have free papers. Five, a man, woman and three children, all free, went to Kentucky not with their master, but with a brother of the woman; five more went to Oberlin, one to Pittsburgh, and five are still in Cleveland.—So much for the *Democrat's* story of negroes choosing masters in the South in preference to being their own masters in Canada.'

THE DETROIT ABDUCTION CASE.—The white slave girl who was rescued from the North Star a few days since, and taken over to Windsor, and whose rather sudden change from a condition of Slavery to that of Liberty, has excited a deal of grief hereabouts, has been adopted into a respectable and well-to-do family, and is doing much better than serving any owner of her soul and body. She is learning to read and will doubtless acquire some other dangerous practices of civilization, which will tend to make her contented with her lot. What a crying shame it is that she should be allowed to indulge in such luxuries.—*Det. Trib.*

CLOGHER (IRELAND) A. S. ASSOCIATION.

The fifth annual meeting was held in the Court House, Clogher, on the 9th of June, 1859. Present—Rev. J. B. Story, Rev. James G. Robb, Mrs. Story, Mrs. Thomas M. Utley, Mrs. J. Simpson, Mrs. R. W. Maxwell, Miss Crooks, &c. Rev. J. B. Story in the chair.

Apologies were received from several friends who have been steady in their attendance when business of importance was to be transacted—Whitney Moutray, Esq., and Mrs. W. Moutray amongst the number. Had the absence of the Rev. Wm. B. Ashe been known to the other secretaries when the notices were issued, the meeting would have been postponed until his return. Under these circumstances, and so few members being present, it was resolved to adjourn the meeting after examining the annual accounts, without disposing of the balance, &c.

Thanks were returned to Mr. Story for his kindness in presiding, and the meeting separated.

The Treasurer's Account with the Clogher Anti-Slavery Association for the year ending December 31, 1858.

Dr.	£	s.	d.
To balance on hand	17	1	1
" interest in Savings' Bank	1	13	10½
" admission to Bazaar held at Kill-lyfaddy, on the 12th August	2	5	6
" donation from Wm. Mann, Esq.	1	0	0
" sales of Bazaar goods, including books, wood carving, crochet, horse-hair, &c.	31	5	10½
" photographs of J. C. Moutray, Esq., purchased by Rev. J. G. Porter, Miss Gervais, and Hugh Simpson, Esq.	3	3	0
" Bazaar goods unsold	17	14	3
" subs. received for 'Douglass' Monthly'	0	15	0
" annual subscriptions and cards	24	5	6
	£	99	4 1
Cr.	£	s.	d.
By printing third annual report	3	3	0
" Frederick Douglass' Paper and postage	0	14	4
" Anti-Slavery Reporter	0	8	0
" printing newspaper slips, &c.	0	19	6
" postage, carriage, &c.	1	14	0
" Bazaar goods purchased	23	9	0
" do. sent to Dublin Bazaar	13	11	0
" do. do. Halifax do.	4	3	0
" remitted to Miss Grif-			
fths for N. Y. Vigilance Committee	£	10	0 0
" Rochester Ladies' A. S. Society	10	0	0
" Fred. Douglass' Paper	10	0	0
" Douglass' Monthly	1	10	0-31 10 0
" balance due	19	12	0
	£	99	4 1
Examined and found correct.	J. B. STORY.		
	JAS. G. ROBB.		

RELEASE OF THE OBERLIN RESCUERS AND KIDNAPPERS.

It has been well known that the indicted kidnappers, to wit: Jennings, Mitchell, Lowe and Davis, have had more fears as to the result of their approaching trial in Lorain than they have been willing to admit. The truth is, three of those men had an open Penitentiary door staring them square in the face, and even to the pious Jennings, who alone—by virtue of his power of attorney from Bacon, the owner of the slave John—saw any chance of escape, the prospect of being tried by a Jury of Lorain 'fanatics and Abolitionists' was anything but quieting to the nerves.—The nigger-catching business at Oberlin went along well enough so long as the kidnappers and the Federal Court had it all their own way, but when Lorain County stepped in to assert its rights, and when counsel were employed who consulted only the interests of the indicted men, and not the official atmosphere at Washington, matters assumed a serious complexion, and the taking off of John was viewed as it should be—to wit, naked kidnapping.

We know some weeks since that a proposition had been made by some of the Federal officials to some of the outside friends of the Oberlin rescuers that the Oberlin men should enter the fashionable plea of *nolo contendere*, receive the mild fine of \$20 each, pay the costs, and in consideration of the *grace* the

prosecution for kidnapping should be abandoned. The offer was indignantly spurned.—Another proposition, on the arrival of the Kentucky men, was made. Of course, the Oberlin rescuers no way can control their own cases here, nor the case of the kidnappers in Lorain. If the Federal District-Attorney sees fit to enter *nolle* in each of their cases, they cannot object. They have constantly asked a speedy trial, they have been imprisoned from sixty to ninety days awaiting a trial, and now they are ready for trial, but if District-Attorney Belden says 'go home, you shall have no trial, your 'indictments are nolled,' of course they must obey.

All this shows the virtue of self-respect.—The State of Ohio had rights, and Lorain County was determined those rights should be respected. This has put an end to nigger-catching in northern Ohio.

We are informed that this morning (the 6th,) the indictment against Jennings, Mitchell, Lowe and Davis, in Lorain, has been *nolled*, and the defendants discharged.

The Oberlin gentlemen, so well-known as the 'Rescuers,' have also been turned out of our jail. The government has abandoned the prosecution in their cases, and they will be with their friends at home before all our city readers shall have perused this paper.—*Cleveland Herald*, July 6th.

ATTEMPT AT ABDUCTION.

Jim, slave of Mr. Nathaniel E. Goodrich, prevailed upon Francis Mitchell, porter on board the steamship Marion, to secrete him on board the ship, preparatory to an escape to New York. The price agreed upon was \$50 and a mocking-bird. The boy was seceded early Wednesday morning.

Mr. John Ryan, steward of the ship, discovering that the fugitive was on board, informed Capt. Foster of the fact. Capt. Foster and the steward immediately visited the place of concealment for Jim. The porter had not the key; had lost or mislaid it. Capt. Foster opened the door with a passkey, and discovered Jim, whom he immediately apprehended. The steward laid hold upon Mitchell, and both were thus secured.—The negro and his friend were then given in charge of Mr. Moses Levy, one of the State inspectors of vessels bound to New York, who conveyed them to the Guard-House.—The negro was delivered to his master, who had him suitably punished at the Workhouse.

Mitchell was subsequently brought before Mr. Magistrate Kirwood, who, upon the affidavit of Mr. Levy, committed him to jail to await the action of the Grand Jury, now in session. Mitchell is a young man, unmarried, the sole support of a widowed mother in New York, where he himself belongs.

The prompt action of Capt. Foster and his steward deserve high commendation. It is impossible that, under the strict surveillance exercised on board the steamships hence to New York, a fugitive can succeed in his plans for a free passage to that port.

The want of consummation in the scheme lowers the crime of Mitchell to a misdemeanor, although he accomplished all that was in his power. The penalty we understand to be fine and imprisonment.—*Charleston Mercury*.

MANUMISSION OF SLAVES.—A very interesting scene occurred yesterday at the Probate Court, says a *Cincinnati Exchange*, and as it is *national* in its character, we desire to call attention of political philosophers of every section of the Union to it. There is nothing new in the affair, but nevertheless it involves an unanswered problem, and one which politicians generally avoid. Anthony Gustave, recently a slave of Heloise Cory of New Orleans, and Lucy, a negro woman about 40 years of age, and her child four years old, late the property of Charles De Biarc, also of New Orleans, had their manumission papers recorded in the Probate Court yesterday. Mr. Leonce Boudousque of that city exercised the power of attorney for them.—They are now citizens of Ohio.

MISCELLANEOUS NEWS ITEMS.

A stringent law, recently passed in New Orleans, preventing the sale of liquor to slaves, has been declared unconstitutional.

Prof. Longfellow has presented to the Port-land Natural History Society a fine portrait of Alexander von Humboldt, painted by Mr. Wright, of Boston.

Hon. A. H. Stephens made a speech at Augusta the other day, in which he remarked that the whole agitation of the slavery question had resulted beneficially to the rights of the South. He favored the annexation of Cuba, the repeal or suspension of the neutrality laws and the increase of the number of slaves, but repudiated the idea of more slave States, unless accompanied with a great increase of the number of slaves.

The late G. W. P. Custis, it is said, liberated his slaves by his will. The will has not been carried out, and the negroes are still held in servitude. Three of them ran away, but were captured and sent back and whipped.—These allegations should be inquired into, and if it be true that the negroes are held against law, some more efficient measures than newspaper articles should be taken to carry out the benevolent intention of their master.

The names of no less than twenty-four individuals are now prominently before the country as candidates for the Presidency in 1860.

Robert C. Winthrop has written a letter in which he expresses a hope that the old Whig party is not dead, but only suffering from suspended animation.

Mr. Eustis of Louisiana, in stating his reasons for giving in his adhesion to the Democratic party, utters the following bit of obvious truth:—'Whatever errors the Democratic party may have committed—and it undoubtedly has many to answer for—whatever inconsistencies it may have fallen into, we must bear in mind that Southern men have ruled supreme in its councils, and have held its destinies in their hands.'

The funeral of Dr. Bailey, the late editor of the National Era, whose remains arrived by the Vanderbilt in charge of his son, took place in Wilmington on Tuesday of last week. The attendance, both at the church, where Dr. Butler performed the religious services, and at the grave, was large.

Reuben Johnson, the colored man charged with attempting to rescue a slave from the custody of the U. S. Marshal at Zanesville, Ohio, a few weeks since, and run off by that officer to the Hamilton County jail, where he has since been confined, has been tried by the United States Court, found guilty, and sentenced by Judge Leavitt to thirty days more imprisonment, and a fine of \$5.

The Rev. Dr. Wayland has been elected President of the American Peace Society, to fill the vacancy occasioned by the death of the Hon. William Jay.

Francis Mitchell, porter of the steamship Marion, has been convicted of the charge of aiding a slave to run away from Charleston.

The Mobile Mercury of the 2nd inst. says:—'We have heard a gentleman, who is "up to snuff," say yesterday that another cargo of Africans had been landed upon our Gulf coast within a few days, and that the captain of the craft that brought them was in our city; he had seen him and talked with him.'

The 10th of November next will be the hundredth anniversary of the birthday of the great German poet, Schiller. It will be celebrated throughout Germany with extraordinary festivities, and the Germans of New York propose to have appropriate observances to continue for three days.

A German, named Green, has been arrested in Pendleton County, Ky., while in the act of running four slaves across the Ohio.

The degree of Doctor of Medicine was conferred upon six ladies at the late Commencement of the Female Medical College of Philadelphia.

Over a bridge in the town of Athens, Ga., is posted the following notice:—'Any person driving over this bridge at a pace faster than a walk, shall, if a white man, be fined \$5; if a negro, receive twenty-five lashes, half the penalty to be bestowed on the informer!'

The father of Passmore Williamson sent to Professor Peck \$100, as his contribution toward the relief of the imprisoned Oberlin Rescuers, while they remained in jail at Cleveland. Passmore, it will be remembered, endured a long imprisonment for contempt of Judge Kane's U. S. Court, before which he was bro't on a charge of assisting fugitive slaves to escape.

A true bill was found at the late session of the Federal Court at Oxford, Miss., against M. Brodnox, a slave dealer of Memphis, for offering four or five Congo Africans for sale in the Columbus market last March. The negroes were not sold, nor has Brodnox been arrested.

W. L. Yancey, one of the shining lights and most distinguished leaders of Southern Democracy, gives as a reason for being a Democrat, that the measures of the Democracy are calculated to produce disunion. There's a volume of truth in almost a single line.

At the Synod of the Diocese of Huron, C. W., two of the clergymen present were colored men. No distinction was made in regard to them, and they attended the public breakfast with the other clergymen. The Toronto Colonist regards this as a hopeful augury of a good time coming.

It is said that Jefferson Davis is preparing a bill to bring forward during the next session of Congress, to repeal the laws against the slave-trade.

Some burglars recently paid a visit to the office of Hon. Gerrit Smith, at Peterboro'. They broke in the door, blew open the iron safe with gunpowder, and carried away about one hundred dollars in money.

Senator Iverson of Georgia has been making one of his pleasant disunion speeches at Griffin, Ga. In the course of his speech, he remarked that 'slavery must be maintained—in the Union if possible—out of it if necessary—peaceably if we may—forcibly if we must.'

It is stated that three-fourths of the recently imported Africans purchased by planters in Mississippi, have died in the process of acclimation.

The Germans in New York City, on the 11th inst., honored the memory of Humboldt by a grand funeral procession and appropriate services.

Rev. T. W. Higginson is preparing a lecture for next winter's lyceum season, on 'Barbarism and Civilization,' in which he takes the ground that the normal tendency of civilization is to develop all the powers of man, physical as well as intellectual.

THE RESCUE OF DR. DOY.—The friends of this persecuted and slandered man are rejoiced that he has escaped from the clutches of the 'ruffians' who kidnapped him, and the authorities which convicted him of a crime of which he could not have been guilty. The only particulars we have of his rescue are from the *St. Louis Democrat*. It appears that 'on Sunday morning between 1 and 2 o'clock, during a severe storm, a party of eight men, all disguised, presented themselves at the jail building in St. Joseph, and after arousing the jailor, demanded admission, saying they were from Missouri with a horse-thief whom they desired to put in jail. The jailor seeing the horse thief in their midst secured with ropes, suspected nothing, and at once unlocked the doors, and admitted the whole party. As soon as they were inside, they at once told the jailor that their real design was the liberation of Dr. Doy, who had been convicted of negro stealing, and was confined in jail.'

The jailor remonstrated in vain. The party drew their revolvers and demanded the keys, which having possessed themselves of, Doy was immediately taken out of his cell, placed on a horse, and accompanied across the river by a portion of the rescuers, while the others remained with the jailor to prevent any alarm being given until the fugitives were well across the river, when they also made a precipitate retreat. By daylight the whole city was greatly excited about the matter. In the evening great fears were entertained that the excited populace would mob the office of the *Free Democrat*, and visit the lawyer who defended Doy, with vengeance.'

A CORRESPONDENCE ON SLAVERY.*

HORACE GREELEY, Esq.—Dear Sir: I live in a warm place for an Abolitionist—for that is the title you are known by here—and we who take your paper have the same application.

Give us a short sketch—very plain—in regard to the Abolition of Slavery, so that I may show my Pro-Slavery brethren your platform.

Success to your paper!

Albany, Mo., Jan. 18, 1859.

REPLY.

My Dear Sir: I have yours of the 17th.—You ask me why the Abolition of Slavery is deemed desirable. I answer, very briefly:

I. Because, in the order of Nature, every adult human being has a *right* to use his own God-given faculties, muscles, sinews, organs, for the sustenance and comfort of himself and his family. Consequently, it is *wrong* to divest him of the control of those capacities and render him helplessly subservient to the pleasure and aggrandizement of another.

II. Because the mixture of Whites and Blacks in the same community, society, household—an inevitable result of African Slavery—is not favorable to the moral purity or social advancement of either caste. Better let the two races form separate communities.

III. Because the earth should be so cultivated, and the various departments of Industry so mixed and blended, that every year's cultivation should increase rather than diminish the productive capacities of the soil. Slavery, by placing long distances between those who pursue Agriculture and Manufacturers respectively, forbids this.

IV. Because the fullest cultivation of his Intellect, through Education, Reading, Study, &c., is the right of every rational being. In the Divine Economy, this would seem one of the main reasons for placing men on earth.—Slavery is incompatible with such cultivation, forbidding its subjects even to read or write.

V. Slavery is palpably at war with the fundamental basis of our Government—the inalienable Rights of Man. It is a chief obstacle to the progress of Republican institutions throughout the world. It is a standing reproach to our country abroad. It is the cause of exultation and joy on the side of the armed despots. It is worth more to the Austrians and French tyrants than an additional army of 100,000 men.

VI. Slavery is the chief cause of dissension and hatred among ourselves. It keeps us perpetually divided, jealous, hostile. If it were abolished, we should never dream of fighting each other, nor dissolving the Union.

VII. Slavery powerfully aids to keep in power the most thoroughly unprincipled party, the most corrupt demagogues, that our country has ever known.

VIII. Slavery makes a few rich, but sinks the great mass, even of the Free, into indolence, depravity and misery. It prevents the accumulation of wealth. It renders Land a drug, and keeps Population so sparse and scattered that Common Schools are for the most part impossible.

For these and other reasons, I am among those who labor and hope for the early and complete Abolition of Human, but especially of American Slavery.

HORACE GREELEY.
W. C. COWAN, Esq., Albany, Gentry Co., Mo.

*This article would have been printed long since, had it not been mislaid.

GRIEF-SMITTEN.—One of the editorial corps of the 'Universalist Herald,' published at Montgomery, Ala., has recently had his heart grief-smitten by the death of his 'only servant woman Nancy.' Hear how he 'takes on' about it: 'Never before have we seen such a quiet death. Her age was about 36. In her death we feel that we have lost a long tried friend. The attachment between master and servant, in this instance, was strong—Poor Nancy! never more shall we behold her in the flesh. She has finished her mission on earth, and entered the clime of glory above.' Instances where the attachment has been 'strong' are not rare, as the mixed population of our Southern cities abundantly prove.